

W. & T. E. & C.

Τὸ τέλος ἔ-τὸ ἔργον :

The Highest

E N D

And Chiefest

W O R K

Of A

Christian :

Set forth in two plain

D I S C O U R S E S,

Concerning

The Glory of GOD , and our  
own Salvation.

By J. W.

כל־מִשְׁפָּחַת יִהְיֶה לְשֵׁם שְׁמַיִם

Pirke Aboth, Lib.2. S.12.

Ἐἰς τὸν θεὸν ἀφωρῶντες ἐν παντί

μικροῦ, καὶ μεγάλου. Arriani Epictet. l.2. cap.19.

L O N D O N,

Printed by E. T. for R. Royston, Book-seller to  
the King's most Excellent Majesty. 1668.

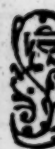
73-713

Cambridge University Library  
On deposit from  
Peterborough Cathedral



P

H



but  
some  
whi  
scou  
tion  
nan  
tha  
the  
hav  
and  
l  
ihor  
man





A  
P R E F A C E  
To the  
READER.

**T**Hose two words defective in the Title Page, by which the name of the Author was desired to be expressed, are so insignificant, as he cou'd not believe they would contribute any thing to his onely designs, which he can (with some comfort) profess to have been no other, than those which are expressly set forth in the Titles of these Discourses, viz. The Glory of God, and the Salvation of Men: And Books (such as deserve the name of Books (\* as he said, that hath so judiciously observed the defects of them) ought to have no Patrons, but Truth and Reason.

\* Lord Verulam his advancement of Learning. l. i. p. 16.

But because most Discourses now published, are thought by the many that are able to judge, and the many more that are willing to censure, really to need  
their

## The Preface to the Reader.

their accustomed Apologies; let this be accepted for the Author of these, viz. that he was indispensably engaged to the publication of them, by a sacred obligation, (how advisedly entred into, is now too late to inquire) upon an extraordinary occasion, which no other man can be concern'd to understand. This onely is to be added to complete the Apologie, for the Language and Method; that the fashion of that plain Vest wherein they are clothed, was not to be alterd or changed, Lev. 27. 10. nor did it seem needful for them to whom it was designed.

They onely are beholding to the Preacher, that studies to seek out acceptable words for them, Eccles. 12. 10. whose judgements are qualified with a capacity of being so gratified. But neither the Persons to whom these Meditations were first presented, were of that form; nor are they yet intended for any such, as can tell where to satisfie their curiosity in the many (perhaps too many) Discourses that are purposely laboured for such an end. The Knops, and the Flowers, with which the Golden Candlestick, that was appointed for the service of the Temple, was so curiously adorned, could be no advantage to the Lights which they sustained, and yet were precisely ordained to the glory of the Lord, whose dwelling was in that house. And they that now are able to offer any such Lamps in Gods house, and do it with the same design, may hope to be accepted; but if they have any other of their own, especially if it be their own glory more than Gods, that they secretly aym at, they will fall in with the persons, of whom our Saviour speaks, when he saith: Verily Mat. 6. 5. they have their reward

πᾶσι καὶ ὅλοις ὅλα:   
 Chrysost.

As in holy Scripture all things necessary to the common Duties

## The Preface to the Reader.

of glorifying God, and working out our own salvation, are sufficiently clear and manifest, at least in some parts or other: so ought they to be set forth in the Sermons and Writings of them, whose office it is to guide men to these ends: When the Veil of Moses his face is taken away by Christ, God forbid it should be put on again by any of his Ministers; which yet seems to be unhappily done, in this last age, by the overcurious, subtil and scholastick Discourses, and Disputes about the great Doctrine of Justification by Faith in Christ Jesus; which can have no better effect upon the generality of Christians, than to obscure the matters which they pretend to clear. It was very much in this Authors desire to scatter, or remove those Clouds; which he thought was best to be done by abstracting wholly from the consideration of them, and by confining his Answer to the grand Question, What is to be done to work out a mans own Salvation, to the express resolutions of holy Scripture, illustrated and confirmed with the plainest reason, without respect to the Authoritie of Humane Testimonies. A few things onely he hath thought fit to add by way of Preface to each Discourse, which he strives to deliver with as much plainness, as the matter will bear.

And first to the first: That which inclined him to the publication of this familiar discourse (at first delivered in a small and popular Auditory) was that he could not finde himself prevented by any other upon the same Subject, in our own Language. And it was matter of wonder to him, how it should come to pass, that, that which is acknowledg'd the Supreme End, and Scope of all Religion, should not fall under the Meditations of so many Learned and Zealous Writers, as this Age hath produced: Or, how the distinct and just

## The Preface to the Reader.

tractation of that great Duty, could come to be so much omitted, that scarce any thing to this purpose hath come to his knowledge, besides the brief strictures that are found in the School-men: whilst the other Point (respecting indeed the chief Good, and ultimate End of Mankind, in reverence to himself) hath been the Subject of numberless Discourses, as well of Christian as Heathen Philosophers.

But instead of what he hath sought and desiderated towards the declaring, directing, and pressing that chief of Duties to the most high God, consisting in the seeking of his Glory; he hath in some late Authors, of good Learning, met with odd reflections of disparagement of this End, as unworthy the excellency and perfection of the Divine Nature, and too much resembling the vanity of the Humane: Which misprision of Error crossing the many significations of holy Scripture, and the general sense and expressions of all religious minds, may possibly be removed, by the consideration of a double glory belonging to the Divine Majesty. The first is Intrinsic, and Essential; and therefore, infinite and immutable, incapable of receiving Addition; or Diminution. The second is Extrinsic, and Accidental, resulting from his own Acts, and the Acts of his Creatures; and this is capable of being multiplied, and augmented; as the light of the Sun (which is its glory) though we suppose it fix'd, and immutable in itself, yet may, and doth receive innumerable varieties of reflection from other Bodies, which are beneath, or about it: Which reflections being agreeable to its glorious Nature, would be gratefully apprehended by it, if it had any sense. So, though God can receive no additions, or variations of his Essential Glory and Happiness; yet can he assume created Glories, and may

clothe



## The Preface to the Reader.

clothe himself with Glory, and Majesty, and designe to glorifie himself extrinsically, as well by the Acts of his Creature, as by his own, multiplyed and varied, according to the pleasure of his Will: and so may be both glorified, and pleased, in such a way, as is something resembled by the Radiations of the Sun, and their respective Reflections: So God can create glories wherewith to glorifie and please himself, as well as to honour, and gratifie his Creature. To this purpose doth the Holy Psalmist so often pray: Be thou exalted, O God, above the heavens, let thy glory be above all the earth. Psal. 57. 5, 11. & 108. 5. Let the whole earth be filled with his glory. Psal. 72. 19.

That common piece of Vitiosity which abounds so much in men, taxed by the name of vain glory, is justly reproveable for its injustice, upon diverse accounts; especially, because it is an affection of more honour than is due, either without, or above the merits of the person that affects it: which may be done, by attributing to himself things worthy of honour, which are not at all in him: As, when an ignorant person judgeth himself, and would be judged wise, or learned, Or, by assuming to himself more of those things (worthy of honour) than are found in him; as when a mean Scholar shall desire to be thought profoundly learn'd: Or, by esteeming those laudable things which are in him, worthy of greater honour than they are; as, when a witty Man, or fair Woman, shall think themselves to deserve as much respect as a Wise, or a Vertuous: Or, by an excessive affection to that honour which is due to him, preferring it before other ends, which are more valuable upon a religious and reasonable account: Or lastly, by attributing, and assuming the merits of honour which are in him, intirely to himself, without acknowledgement of

## The Preface to the Reader.

*of the prime and chief Author of them: All which things are branches of iniquity; and the last, the greatest act of injustice to God that can be, who, as he is the first cause of all that's worthy of honour; so, and therefore ought he also to receive the ultimate reflection thereof.*

*But none of these things (but the direct contrary) is in God; who is infinitely worthy of all the Honour and Glory that is possible to be given him; and hath all this merit, intirely and solely from himself: And therefore, as the attribution of highest glory to him, is no more than justice to him: So the requiring of it from the Creature, is an Act of Justice to himself: And the designing, and accepting it when it is done, is no other than a delight in the Exercise of Justice, and Vertue, in those Creatures, which are capable of giving it him, upon such an account: So that Gods requiring integrity, and perfection of Glory from the Creature, and the pleasure that he takes therein, hath precisely the same reason with his requiring and being pleased with any acts of Piety or Vertue in his Creature. Thus much may suffice to clear the objection that hath been made against Gods being so much pleased with that great Duty of doing all to his honour.*

*Now the general Precept in the Text, being given by the Apostle in a particular case of Conscience (concerning eating things offerd to Idols) gave occasion to the Author to speak of some other Cases of ordinary occurrence in humane life: whereunto in this Preface, he thinks it not amiss to add the following resolutions of a doubtful Conscience; which he shall deliver in a way borrowed from the ordinary Method of Demonstrations, without pretending that they are exactly such.*

First.



## The Preface to the Reader.

First. He takes leave to lay down the following Propositions for his Principles.

1. That whatsoever a man doth, ought to be done to the glory of God; *that is, (as is declared in the explication of the Precept) a man ought first to be careful to the utmost of his power, that nothing be done by him, to the prejudice of Gods Glory; and therefore nothing contrary to his Will:* 2. That nothing be omitted by him willingly, that is requisite to the promoting his Glory, in obedience to his known Will.

2. Princip. That whatsoever is done doubtingly (*that is, not of Faith*) is sin, Rom. 14. 23.

3. That it is absolutely necessary for a man, either to do, or not do an action, notwithstanding his doubt.

4. That a man is to act as reasonably as he can in all his actions, and therefore in the most doubtful.

5. That in doubtful cases, the safest course is to be chosen.

6. That it is safer to do that which I do not doubt to be lawful, than to do that which I doubt whether it be lawful or not.

7. That of things equally evil upon one common account, it is unreasonable to chuse that which is more evil upon other accounts, refusing that which is less.

If any of these Principles seem to be co-incident, the Reader is desired to pardon that redundancie.

Now the general cases of doubt to be resolved by these Principles, are these three, to which all others may be reduced.

1. Whe-

First.

## The Preface to the Reader.

1. Whether a particular action in question be lawful, or not lawful; or, which is all one, whether it be forbidden, or not forbidden.

2. Whether a particular action in question be commanded, or not commanded.

3. Whether a particular action in question be commanded, or forbidden.

*In each of these Cases, the doubt is to be supposed only of the things specified in the Case, other considerations being supposed to be out of doubt. These things premised, the resolution is as followeth :*

*In the first Case, where the onely doubt is whether the action in question be lawful, or not lawful, (the doubt remaining) the action is to be forborn; by the first and second Principle. 1. Because a man is bound to abstain from all actions contrary to the glory of God; and every sin is so: 2. And every action done doubtingly is a sin; likewise by the fifth and sixth, because in doubtful cases the safest course is to be taken. And it is more safe to do that which I do not doubt to be lawful, than to do that which I do doubt whether it be lawful or not. Now the doubt being onely whether the action be lawful to be done, or not lawful; and not at all (in this Case) whether it be lawful to be forborn, the resolution is cleer, by the foremention'd Principles; because, if I do this action, I must necessarily sin, whether the action in it self (abstracted from my doubt) be lawful, or unlawful: If it be unlawful, I sin doubly; 1. by doing an action which in it self is unlawful; 2. by doing it, notwithstanding my doubt: If it be lawful in it self, as abstracted from my doubt, yet under it, and with it, it is not, and therefore I must needs sin in doing it; and therefore ought to forbear it. As for Example: Suppose*

*pose*

## The Preface to the Reader.

pose a man doubt whether it be lawful to eat blood or bloudings, upon the account of the Apostolical Canon, Acts 15.29. and some other Canons of Councils, and Opinion of the Primitive Church. In this Case, a man ought not to eat such things, because he doubts not at all the lawfulness of abstaining from them, as having no colour of obligation upon him to eat: But whether it be lawful to eat, is his onely doubt; and that doubt makes it a sin to him: Or, suppose a man to doubt whether it be lawful to lend money to Usury, or to play at Cards or Dice, or to drink a health upon the reflections of the Fathers upon those things, as not agreeable to Christian sobriety, or as things scandalous, and of no good report. He that doubts the lawfulness of these things, though (whilst he doth no more) he cannot condemn the use of them in others, that are free from that doubt; yet is bound to abstain from them himself, because he is perfectly free so to do, as he is not in the use of them, by reason of his doubt.

In the second Case, where the doubt is, whether the action in question be commanded, or not commanded, the action is to be done by the same Principles; because the onely doubt supposed in this Case, is whether the action be commanded, or not; and not at all whether it be lawful: so that it is supposed, out of doubt to be lawful to do it, and doubted onely whether it be lawful to omit it. In this Case, I say, a man is bound to do the action; because if he doth it, he supposeth himself not to sin, because he doubts not the lawfulness of it. But if he doth it not, he must needs sin, by the 2. Principle: Either doubly by omitting that which is commanded, (and so obliging him before, and without his doubt, and also by omitting the same Duty doubtingly): Or at least he must needs sin singly, by acting doubtfully without

## The Preface to the Reader.

*without necessity, and where a safer course was in his choice. As for Example: Suppose a man doubts whether the Canon, or Custom of the Church to keep the Lent-fast; or other Fast-daies appointed by Law, do binde his Conscience or not, having no reasonable excuse for the omitting those observances; but doth not at all doubt, but that it is lawful for him to keep them, whether in compliance with the Church, or upon other accounts. The resolution of this doubt is plain; to wit, that the Fasts ought to be kept in this Case, because they cannot be omitted without sin, whereas it is supposed they may be kept, without any doubt of sin. In these two Cases, the resolution is demonstrated by the foremention'd Principles.*

*The onely difficulty is in the third Case, where the doubt is double, viz. whether the action in question, be commanded, or forbidden. In this Case, (the doubt remaining) it seems impossible to avoid the necessity of sinning, because the action in it self must either be forbidden, or commanded, or neither commanded, nor forbidden: Now if it be forbidden, and I do it with this doubt, I sin doubly, as before was shewed; if I do it not, and it be commanded, I sin likewise doubly upon the same account. If it be neither commanded, nor forbidden; yet I cannot but sin whether I do it or no, because I either do or leave undone a thing which I doubt whether I may lawfully omit, or do: For if a man must not chuse to do a thing, which he doubts whether he may do or not, for that onely reason, because he doubts; then neither may he omit an action, which he doubts whether he may omit or no. If then the Case be (as is supposed) that the doubt is whether a thing be commanded or forbidden (either directly and immediately by God himself, in his Word, or the Law of right*

Rea-



## The Preface to the Reader.

Reason, or indirectly, and mediately by his Authority vested in lawful Governours, not exceeding their Commission): the same reason that makes it unlawful to do it (*viz.* the doubt whether he may do it or no) will make it equally unlawful to omit it. As for instance, Suppose a man doubts of a ceremony in Gods Worship, commanded by the Church, whether it be not forbidden by God: In this Case the doubt must needs fall in both ways: For first, the Command of the Church is reason enough to doubt whether it be not commanded of God, because that Authority by the Law of God extends to all things not forbidden by God, and the doubt whether it be forbidden or no, supposeth him not to know, or believe that it is; and therefore must needs leave him in doubt whether it be not commanded, because if it be not forbidden, it is commanded. 2. The reason of the doubt whether it be not forbidden by God, may be various taken from the Opinion of some Learned and good men, or grounded upon some dubious interpretation of some Texts of Scripture, or upon some mistaken Principle, or seeming consequence from a true one. The question is, what is to be done in this Case, it being concluded by the third Principle, that it is absolutely necessary for a man either to do, or not do it; neither of which elections can be made without sin, by reason of the doubt both ways, as is supposed.

The common answer to this streight, is, That a man ought to depose his doubt; which answer is perfectly unreasonable in most Cases, because it is for the present impossible. It being not in the power of any man to cease his doubting the truth of any proposition immediately, and arbitrarily, without removing or solving the reasons of his doubt: So that this advise to a distracted Conscience is no better, than if a Physitian called to a sick

## The Preface to the Reader.

sick Patient, should prescribe for the onely remedy of his Distemper, an Exhortation to shake off his sickness, or not to entertain it any longer, which would be taken for no better than a plain mocking the Patient. The onely reasonable meaning that this advice can have, is, That a man should do what in him lies to resolve his own doubt, by labouring to understand the true resolution of the Question on either part: But this advice may be impracticable in many Cases, and is in all Extempore, where neither means, nor time is allowed sufficient to effect it. The Question then is, What other advice may be given for the present, and what resolution is to be made thereupon.

This Question is onely capable of being resolved by the fourth and the last Principles, which may be thus applied in all actions (and therefore in this, notwithstanding my doubt) I am to act as reasonably as I can; and it being supposed, that whether I do this action or omit it at this time, I must necessarily sin, (because I cannot depose my doubt, nor avoid sin, if I act, or not act with it) I am to inquire what reason I have to adventure upon one of these sins rather than upon the other; and if I can finde any sufficient to turn the Scale, that must determine my choice, by the last Principle. And in this disquisition, the most considerable Reason of the Election to be made on either part, will consist in the degree of the sin, if any such may appear, or be justly suspected: For seeing the greatest Reason that can be for the abstaining from any action, is the avoidance of sin, the degree of the sin, doth proportionably augment the Reason: If then the action, whereof I doubt whether I should do it or not, hath to me an appearance of a greater sin in the doing it, than it can be in the omission; that Reason is very sufficient to restrain me from the action;



## The Preface to the Reader.

action, and oblige me to the forbearance, till I can be otherwise informed to the better satisfaction of my Conscience: For, when we are commanded to abstain from all appearance of evil, it is most reasonable to conclude, that the appearance of the greatest Evil, doth most strongly oblige my abstinence. As for Example: Suppose the action, whereof I am in doubt, hath an appearance of Idolatry; as in the Corinthians case, the eating things sacrificed to Idols had, and as the worshipping a piece of bread, or the invocation of Saints departed, may justly have: In such cases, I say, it is most reasonable to abstain from the action, because it is most safe so to do; because by the doing of this action, I do at least suspect, I may be guiltie of Idolatry, which is a far greater sin, than a bare omission of an Act of obedience to any humane authority can be.

2 Thess. 5.  
22.

The same resolution upon parity of reason is to be made, where the omission upon due consideration may appear to be a greater sin, than the performance of the action which seems to be the case of refusing obedience to authority; causing disorder, and having at least an appearance of Schism, in matters of meer ceremony, or circumstance in the publick worship of God, upon a bare suspicion of their want of allowance from God, or being some way forbidden: I say, That the disobedience in this case, if the action should prove not to be forbidden by God, is a greater sin than the action would be in obedience to authority, though it should prove to be forbidden; whilst we have so much reason to doubt whether it be or no: For it cannot with reason be conceived, that the Transgression of a Divine Precept (in a matter of circumstance) so obscurely revealed, as hath not been discover'd by the Catholick Church for

## The Preface to the Reader.

many Ages; nor yet is by the Rulers, and most learned and pious Doctors and Pastors of the present Church, can be so great a sin, as is the transgression of so plain a Precept, as that of obedience to authority; especially when that disobedience produceth the effects of Disorder, Schism, Scandal, with separation from the publick Worship of God, and privation of the means of his Grace. These things considered, I say, it is not reasonable to think, but that the sin of disobedience, in case the thing should prove to be not forbidden (as by this doubt is suppos'd possible) is far greater than the doing of the act, though it should prove to be forbidden. And therefore in this case, the action is to be done, notwithstanding the doubt, by way of caution against a greater sin: It being a greater sin to disobey doubtingly, than to obey doubtingly in such a matter.

But if for ought appears to me, there is no such difference, but that it may be as great a sin to omit the action, as to do it, considering my doubt as well whether it be not commanded, as whether it be not forbidden; I am then to consider what other reasons may incline me, either to the action, or to the omission, in respect of advantage, or disadvantage to my self or others on either side. As for Example: Suppose on the one side, if I forbear the action, I do not only sin against God, (upon one or both of the foremention'd accounts) that is, as doing that which is forbidden in it self, or forbidden to me, because I doubt the lawfulness of it, but I also deprive my self of many advantages which might have by the doing it, and incur considerable damage in my Libertie, Estate, Reputation, with other incommodations to my friends. On the other side, if I do the action, I do only sin against God, by acting doubtfully, or it may be by transgressing some unknown

## The Preface to the Reader.

command, abstracted from that doubt (which inconveniences are equally supposed in the forbearance : ) But I avoid the forementioned disadvantages, without incurring any other of equal concern. In this case, I say, it will be perfectly unreasonable to chuse the more hazzardable resolution, with rejection of the less : And therefore the resolution will be as clear what is reasonable to be done in this case, as is in any of the former; with this onely difference, That the practice under this duplicitie of doubt cannot be without a necessity of sin : What then can I, or should I do more in this case, than this ? commit myself to the Mercie of God, with a cautionary profession of my desire to obey him : And that if I could any way possibly avoid the hazzard of transgressing his Will, I would do it, notwithstanding any motives whatever, respecting myself, or mine own interest. But because I cannot so do at this time, for want of present means to understand his Will ; I act according to the general Rule, and law of my Nature, that is my reason, as far as it will afford me any direction, begging his pardon of my present ignorance, and the inevitable effect thereof.

Against this resolution, if it be objected (as was before intimated) that there can be no such necessity of sinning against God : Whilst every man is bound to depose his doubt, and imbrace his Dutie : I answer first, That this destroyes the supposition of the Case, and therefore is no just Objection to the answer, which is given upon the admission of it. 2. That it is not true that there can be no such necessity of sinning, or that every man is bound immediately to depose his doubt, though it be not in his power so to do. For though God doth not put a man upon any such necessity of sinning against himself, yet a man may by his own fault,

## The Preface to the Reader.

and by his culpable ignorance, bring himself into this streight.

But here it must needs be observed, that the intire resolution is grounded upon that Principle: That whatsoever is done doubtingly is a sin: Which Principle I take up in this Discourse, onely upon the account of its common reception, grounded upon the words of the Apostle: He that doubteth is damned if he eat. And therefore the resolution, that supposeth this Principle, can be serviceable to such onely as receive it.

But whether this Maxime be universally true, or can be inferr'd from the Apostles Words, by the necessary sense of them, and whether it ought to be extended to such actions as fall under the command of Authority; and not rather to be restrained to such actions, as the Apostle speaks of in that Chapter, viz. such as are indifferent in themselves, and wherein a man is sui juris, not supposed to be under command of authority either way, is a just Problem.

For the Apostle in the Discourse of that Chapter, wherein he delivers that conclusion: He that doubteth is damned if he eat, &c. speaketh onely of such actions wherein a man is sui juris, at perfect libertie, on one side at least, that is, either to eat, or not to eat. For though he might have reason to doubt, whether it was lawful for him to eat such meats, yet he is supposed to have none at all, to doubt but that it was clearly lawful for him to forbear, and therefore by the premised resolution of the first question, he ought not to eat with this doubt.

I shall not insist upon the objection from the word ἀνεπιβεβαιωτος, which the vulgar Latine translates discernit; that is, makes difference or distinction of meats, thinking it not indifferent to eat of that meat: this var-

riation

riation  
of our  
Case i  
ously a  
conder  
from  
that b  
not th  
is cer  
is so n  
1 Cor  
And c  
But  
nifie to  
Syriac  
Transl  
words  
eth ne  
he tha  
by suc  
eat of  
is this  
he tha  
Om  
of tran  
that i  
eth, w  
fect lib  
whos  
berty o  
ner co  
m inde  
of be  
God



## The Preface to the Reader.

relation of sence, was thought fit to be put in the Margent of our English Bibles, by the last Translators. In which Case it is evident he must needs sin, and that presumptuously against his Conscience, and so is damned; that is, condemned by his own Conscience, if he eats: But from hence there can be no such conclusion made, as that he must needs sin if he onely doubts; that being not the Apostles meaning by this translation. And it is certain, that the word *δωξινω* and *δωξινωσαι* is so used in many Texts of scripture, as Act. 15. 9. 1 Cor. 4. 7. & Jude 22. *ὃς ἐστὶ μὲν ἐκείνῳ δωξινώμενος*: And of some have compassion making a difference.

But because the same word doth elsewhere as oft signifie to doubt, and is so renderd in this Text by the Syriack, and most other Translators, I adhere to that Translation; and the rather because, the following words are most consonant to this sence, Seeing he eateth not of faith: For though it be true indeed, that he that makes difference of meats, and eateth that which by such difference, he esteemeth to be unlawful, cannot eat of Faith, because he eats directly contrary to it; yet is this a more jejune sence, and not so proper, as to say, he that doubteth, eateth not of faith.

Omitting therefore this Objection from the variety of translation, I advance another more considerable; that is, whether because he that eateth when he doubteth, whether it be lawful for him to eat, but is at perfect liberty not to eat, is damned? it will follow that whosoever doth any action (wherein he hath no such liberty of forbearance) with any doubt, be in like manner condemned. As for Example: He that is commanded by lawful Authority to do an action, whereof he doubts whether it be lawful by the law of God or no, to do it: It is certain, this person

## The Preface to the Reader.

if he were free, ought not to do this action, because of his doubt; whilst he might forbear it without any doubt: But under this command, he hath no more libertie to forbear this action, than he hath to do it; And therefore it will not follow by this instance of the Apostle, wherein the case is so different, that he must necessarily sin if he do it, more than if he do it not.

But it may be urged, that although from the first words of that Text (he that doubteth is damned if he eat) this Universal conclusion, cannot be inferred; yet from the next words, which are added as a reason thereto, it may, Seeing he eateth not of faith, and whatsoever is not of faith is sin. For thus it may be urged: Whatsoever is not of faith is sin: But whatsoever is done doubtingly, is not of Faith; Ergo, whatsoever is done doubtingly is sin. The 1. of these Propositions is expressly asserted by the Apostle; and the second seems to be rightly collected from the connection of those

words, He that doubteth is damned if he eat, seeing (or because) he eateth not of faith: Which reason would not be true, if it were possible, notwithstanding the doubt, to eat of Faith. And if that be not possible in this instance, it may seem to be so in all others: whence the universal conclusion will be inferred rightly.

To this Argument, a rejoinder may be offer'd to this sense; That there is no necessary consequence, in the deduction of the universal Proposition, from the particular Case; admitting the truth of that universal Proposition, whatsoever is not of faith is sin, without any limitation in the matter; and understanding Faith, (as in that Text it can onely be meant) to signifie no more than a perswasion of the lawfulness of the action to him that doth it. May it not be said, that although

⁊, quoniam,  
ac quia.

in tha  
ful to  
bear,  
choice,  
termin  
in an  
it may  
Faith.  
whilst  
ritie, n  
though  
be don  
lawful  
obey an  
disobey  
that ga  
kinde a  
when a  
are don  
the lan  
But wh  
Author  
make a  
may, n  
lawful  
upon re  
the per  
as not  
But  
withsta  
an acti  
lawful  
of Rea



## The Preface to the Reader.

in that Case, he that doubteth onely whether it is law-  
ful to eat, and not at all whether it be lawful to for-  
bear, cannot eat of Faith, because it is at his free  
choice, to forbear the action that he doubts, and to de-  
termine himself to that wherein he hath no doubt; yet  
in another Case, where the action is doubtful both waies,  
it may be possible, notwithstanding his doubt, to act in  
Faith. For, as many things may be lawful to be done,  
whilst they are left free, being not forbidden by autho-  
ritie, which are not lawful, when they are forbidden,  
though but by men: So may some things be unlawful to  
be done, when they are not commanded, that yet may be  
lawful when they are. It may be as great a sin to dis-  
obey an unlawful command, as to give it; if he that  
disobeys, knows no better for his disobedience, than he  
that gave the command, did for his giving it. Of this  
kinde are doubtful actions, which are not to be done,  
when a man is free, for that onely reason, because they  
are doubtful: The doubt being a sufficient reason to bar  
the lawfulness of the action, as before hath been said:  
But when a man is not free, but under the obligation of  
Authoritie, every doubt is not a sufficient reason to  
make a thing unlawful: So that in such a Case a man  
may, notwithstanding his doubt, be perswaded of the  
lawfulness of his action, unless that doubt be grounded  
upon reasons, more credible than is the judgement of  
the persons, by whom that action is recommended to us,  
as not onely lawful, but expedient.

But further, that it may be possible for a man, not-  
withstanding his doubt, concerning the lawfulness of  
an action in it self, to have a just perswasion that it is  
lawful for him in a present Case, I offer these grounds  
of Reason.

## The Preface to the Reader.

1. That all manner of doubts do proceed from ignorance.

2. That some ignorance may be inculpable, as well as culpable, and that not onely in matters of mee Faith, but also in practical matters: For as there are many divine verities, contained in the true sense of holy Scripture, and the necessary consequences thereof, which are not understood by the Learned, much less by the Unlearned, and yet that ignorance is inculpable in the Learned, and much more in the unlearned. So may there be divers practical conclusions, inferring the Obligation of just Precepts, to them that do or are bound to understand them: which persons unlearned may be inculpably ignorant of, for want of that understanding of the Original Texts, or that faculty of deducing consequences, by Art of Logick, or extraordinary perfection of Reason, which they are not obliged to have. In this Case the ignorance of those practical Precepts, so obscurely revealed in holy Scripture, may be inculpable, as I suppose.

3. Where the ignorance is inculpable, the doubt is so too.

4. Inculpable ignorance, as well concomitant, as casual, doth excuse the Act that is done with it, (though contrary to a Precept) from sin, not onely à tanto, but à toto. I use the term (inculpable) rather than invincible, because it is more clear, and less liable to cavil: Nor are those terms equivalent: For both some ignorance may be invincible in some circumstances, which is not inculpable; and some ignorance may be inculpable, which is not simply invincible; for to render ignorance inculpable, it is not necessary that it was not to be prevented by any possible industry; but it sufficeth, that it doth not proceed from the neglect of any means, that a man was bound to have used; or, from any other fault of the ignorant person. Inculpable ignorance

## The Preface to the Reader.

d from ignorance, I say, excuseth any action that is done with  
 it from sin, as well à tanto as à toto, and as well  
 as well when it is barely concomitant, as when it is causal.  
 of meet This conclusion is disagreeable to the ordinary resolution  
 here are of the Schools: and yet seems to be true, upon this  
 e of holy reason, because inculpable ignorance barreth the Obliga-  
 f, which tion of a positive law, which cannot oblige, till it  
 s by the be so promulged, as obligeth all them that are to be  
 pable in bound by it, to the knowledge thereof: And though  
 ed. So actual knowledge of a law be not necessary to the obli-  
 ring the gation of it, yet promulgation is, and that such as is  
 o or are sufficient to take off all excuse of ignorance, and there-  
 ned may fore to render it not inculpable: And where there is no  
 understand law actually obliging, there can be no sin. Therefore  
 educing inculpable ignorance, as well of the law, as of the fact  
 perfecti excuseth from sin: and that not onely when that igno-  
 In this rance is a cause (sine qua non) of the action, which a  
 bscurely man would not do if he knew of the law, but also when  
 suppose the ignorance doth onely accompany the action, which a  
 is so too man would have done, though he had known the Law:  
 unt, as The disposition of the will to do such an evil action,  
 though though it were known to be so, is indeed a sin; but the  
 to, but action it self cannot be a sin, whilst it is not forbidden to  
 than inle the Agent, by any obliging law.

le to ca To apply these Propositions to the Question premised:  
 th some Seeing all manner of doubt proceeds from ignorance, and  
 stances, that ignorance may be inculpable; and where the igno-  
 y be in rance is inculpable, so is the doubt; and inculpable ig-  
 o render rance of a law, takes away the Obligation, and therefore  
 was not excuseth from sin: it seems to follow, that when a  
 it suffi man is inculpably ignorant of any such law, as forbids  
 of any the action which he deliberates about, he may act with  
 r, from perswasion concerning the lawfulness thereof to him:  
 ble ig Though he should have some reason to doubt whether  
 norance such

## The Preface to the Reader.

Such a Law may not be : For whether there be, or there be not, if he be inculpably ignorant of it, it obliges him not : And therefore he is at libertie to act, or forbear according to reason, and may do either of Faith ; that is, is, though he doubts upon some uncertain account (not obliging his belief ) whether the action to be done be not forbidden by some Law of God ; yet if he be inculpably ignorant of the Law, it doth not oblige him ; and therefore leaves him free, till he be so far instructed as he can plead no inculpable ignorance. As for Example : Suppose the Law forbidding an action be nowhere in Scripture set forth expressly, and the only evidence thereof depends upon doubtful interpretations of Scripture, or subtle consequences, disputed and denied by good and learned men, of equal credit, and not declared, or determin'd by any Authoritie of the Church. In this Case I being no competent judge of the Controversie, may suppose myself inculpably ignorant of that Law, as well as I am of other verities and points of belief, that have no other, or no better evidence of Scripture ; whilst yet pretensions of reasons not cogent, together with the Opinions of Learned men, may be sufficient to make me doubt, as well of the uncertain Precepts, as of other verities. I inquire now whether notwithstanding this doubt, I may not act in Faith ? that is, believing it still lawful for me to do this action, whether in it self it be forbidden, or not forbidden ; because the Law whereby it is forbidden (if it be so) under this inculpable ignorance, doth not yet oblige me ; and if I believe my self not obliged by a law, I may act in Faith ; that is, with perswasion that I am free, whether my ignorance be in truth inculpable, or not ; yet if I be perswaded that it is so, its certain I may have the same perswasion concerning the lawfulness of the action,



## The Preface to the Reader.

or there-  
tion, that I do against no other law than that where-  
iges him I think my self inculpably ignorant: It is true, if  
r forbear my ignorance be not inculpable, I shall sin in this action,  
th; that shall notwithstanding act in Faith, notwithstanding  
account my doubt; whilst that doubt is not whether it be law-  
be done, for me to do this action, in this case of ignorance  
be be in- for that would impart a contradiction to my Faith, or  
ge him; persuasion, that it is) but onely whether there be not  
stru- some law forbidding the action in general, and obliging  
for Ex- all that know it, or should know it; but not obliging  
on be none (as I suppose) because I am as yet ignorant thereof,  
be onely and that, as I believe, inculpably.

etations But here it is to be considered, that although it be  
d denied certain, (by the express words of the Apostle) That  
not de- whatsoever is not of faith is sin; yet it doth not fol-  
Church, low that whatsoever is of faith is not sin. For then  
Contro- St. Paul had not sinned whilst he persecuted the Church:  
of that for he saith, I verily thought with my self, that I  
oints of ought to do many things contrary to the name of  
of Scri- Jesus, Acts 26.9. And therefore though a man, not-  
ent, to- withstanding such a doubt, as hath been declared, may  
be sus- act in Faith, (which was the onely thing indeavoured  
in Pre- to be proved) yet it will not follow that he sins not, ex-  
ber not- cept his ignorance be inculpable. And if he onely be-  
? that lieves that it is so, he may likewise for that reason be-  
n, whe- lieve, that it is no sin; but can have no more certainly  
because of the innocencie of his act, than he hath of the incul-  
der this pableness of his ignorance.

and if If this Hypothesis seem to destroy the second Principle  
y act in before delivered, with the resolutions of the Cases,  
s, whe- made upon it. I answer, 1. As before was intimated,  
s yet if that, that Principle in those indefinite termes, wherein  
ave the it is first laid down, was taken up, upon the common pre-  
of the sumption of the universal truth of it; and the respective  
action, reso u-

## The Preface to the Reader.

resolutions supposing it, were accordingly framed. But  
2. If that Principle be restrained (as I understand it) to such a doubt as is made, not only concerning the being of a positive Law, but concerning the Obligation of it to me; that is, if I doubt whether the action be lawful to me, and not only whether it be lawful in it self, or not forbidden by some Law unknown to me. I say, If this be the doubt, the Principle will be true and the Resolutions upon it certain, without any prejudice to this Hypothesis. These cautions premised, I shall proceed to give an instance or two of the Case.  
1. Some Divines have asserted the second Commandment to forbid all manner of Ceremonies, not expressly commanded in Scripture to be used in Divine Worship: Suppose this assertion should be true, can it be said to be sufficiently evident to oblige my belief, or to convict me of any culpable ignorance, whilst I understand it not; being no otherwise declared than in the terms of that Commandment, forbidding nothing expressly, besides the making and worshipping of Images, and having no evidence for this comprehension of uncommanded Ceremonies, other than from the interpretation of those Divines, contradicted by most other Divines of equal judgement at least? whether now is the interpretation of those Divines, that affirm the Prohibition of un-instituted Ceremonies from that Commandment, a sufficient Promulgation of that Law to me. If it be, it must certainly be such as obligeth my belief: for, I cannot be bound to obey a Law, which I am not bound to believe to be a Law, because then my obedience could not be grounded upon my faith, as all obedience ought to be. But how can I in reason be obliged to believe this interpretation, upon the account of their assertion, whilst I know it to be denied by others of equal credit, and greater



## The Preface to the Reader.

greater Authority. And if that Interpretation be not a sufficient Promulgation of this supposed Law, how am I, that have, either no other, or no better evidence for it, obliged by it, though it were a Law. And if I be not, why may I not act in Faith, (especially when I am commanded by just Authority to the Act) notwithstanding my doubt, whether that interpretation may not possibly be true? Why may I not persuade my self, that if this should be the sense of the Commandment, I am not at all obliged by it, till I have some better evidence thereof.

Or, 2. Let the Question be whether it be lawful to use any set Forms of Prayer? It is certain, this is nowhere expressly forbidden in Scripture: But some Divines have judg'd it unlawful, and given some reasons for their opinion, depending upon uncertain Principles, or unnecessary consequences: Suppose now a weak judgement be induced to doubt the lawfulness of any forms, upon the account of these Divines Opinion, and Arguments against them. This doubt must necessarily suppose ignorance, because if the truth were known, the doubt could not remain; is then this ignorance culpable, or inculpable? If it be culpable, then the doubt is so too; and then the party was bound to believe that Opinion without any doubt, notwithstanding whatever reasons he might have to the contrary: If it be inculpable, (whilst he hath no better evidence to determine his belief) how can he be bound to forbear the use of Forms, by any Law whereof he is thus ignorant, notwithstanding his doubt, which doth not take away, but necessarily infer the ignorance, which would be impossible without it? May he not therefore, notwithstanding this doubt, make use of Forms, with persuasion that to him it is yet lawful to do,

## The Preface to the Reader.

do, whatever be true concerning the question in general.

I am very sensible how much these Discourses want of those enlargements of illustration, and confirmation, which they might, and perhaps ought to have, if the occasion would bear it. But I must not forget that I am writing a Preface to a small Book, where I have already exceeded the bounds of a just proportion, and therefore am to leave the modest proposal of the Problems, to them that are best able to consider, and judge of them, hastening to a conclusion of these preliminary Discourses; which I shall finish with the addition of a few things concerning the second Tract, towards the further clearing of the Doctrine there delivered, from appearance of contradiction to that of St. Paul, concerning justification by Faith without works. I say therefore;

1. That the business of that Discourse, upon the proposed Text, was not to determine, what particular Act it is which God in the New Covenant, doth principally require as the special condition of justification. But to inquire what that intire Work is, whereby according to the direction of Scripture, the Salvation of a Christian was to be wrought out.

2. Yet in the Method of the same Discourse, a principle is given to Faith, as that which gives the first right to justification, or a right to the first justification, before, and therefore without any such works as are consequent to that Faith. Undoubtedly, Faith is the Root of all such Works as are truly good, in a Theological sense; that is, of all such as are done upon any account of Religion; because it is plain, Faith is the first act of Religion, and the ground of all the rest: He that comes to God, must believe that he is, and that he is the

Reward

Reward  
11. 6.

without  
no respect  
by him.

Example  
Works.

Verse  
that he

because  
radical

he had  
he pleases

think  
pleased

thereof  
being

thousand  
5.24.)

using  
Septua

cento,  
found,

Son of  
the H

the fa  
God i

God,  
no man

But w  
That

his Fa  
any su  
For h

## The Preface to the Reader.

Rewarder of them that diligently seek him. Heb. 11. 6. *Whatever good Works can be done by a man without Faith, or not proceeding from Faith, can have no respect at all to God, and therefore are not respected by him.* St. Paul therefore in that Chapter, by many Examples, proves Faith to be the principle of all good Works.

Vers. 5. By faith (saith he) Enoch was translated, that he should not see death, and was not found, because God had translated him; *ὅτι γὰρ ἡ μεταθήκης αὐτοῦ μαρτυρεῖται ἐν ἑσθλότητι τῷ θεῷ*: For he had this testimony, that before his translation he pleased God. So the words I am sure may, and I think should be read; because it is certain, that Enoch pleased God before his translation; but the testimony thereof he had not before, but long after his translation, being that which was given him by Moses, above a thousand years after, in the words of that Text (Gen. 5. 24.) which the Apostle refers to; as appears by his using the same words, which are there used by the Septuagint: *Καὶ ἐνέπνευσεν ἐν αὐτῷ τὸ θεῶν, ὃ ἐκ ἐσθλότητος, &c* And Enoch pleased God, and was not found, &c. The same translation is quoted by the Son of Syrach, Ecclus. 44. 16. We read, according to the Hebrew, he walked with God, which imports the same sense: For they are said to walk with God in Scripture phrase, whose life is pleasing unto God, or agreeable to his Will, Amos 3. 3. But so can no mans life be without Faith; as the Apostle adds: But without faith it is impossible to please God: That which makes any mans works pleasing to God, is his Faith, without which as they could not be done to any such end, so neither would they have any such effect: For he that cometh to God must believe (at least of

## The Preface to the Reader.

so much) that he is, and that he is a Rewarder of them that diligently seek him. This is the shortest Creed that can be; and what acceptance it may have with God, in such as are invincibly ignorant of the Gospel, we are not concerned to inquire.

But to all them to whom this Gospel is sufficiently revealed, the Christian Faith, or Faith in Christ, is absolutely necessary to render their works pleasing to God: And that Faith is undoubtedly the principal condition of Justification, and Salvation. And although other conditions be required to Salvation; yet they are subordinate to this Faith, as the proper effects, and verifications thereof, whereby it becomes allowable to God: So that the concurrence, and efficacie, that other Graces, and all good Works have unto Salvation, is by vertue of Faith, from whence they proceed. It is Faith in Christ the Saviour that gives us Union with him, and his Church; and that consequently gives the first right to that Salvation, which is procured by him, and is the onely priviledge of his Church. But this Faith must be *πιστις εἰς Χριστὸν*, a Faith unfained, which it cannot be, unless it be joyned with repentance, and worketh by love, and so makes a man a new Creature.

Faith is the prime Article of the New Covenant: And in congruity to the design of mans Redemption and Salvation by Christ; the principal act of this Faith, is to receive him, as the Author of this Salvation, and to depend upon him, and the expiation that he hath made for us by his blood: But because he is also propounded to us in the same Gospel, as Christ, the anoynted of the Lord, as well for a Prophet and a King, as a Priest; and sent by his Father to declare the Minde and Will of God in his Precepts, as well as to publish his Grace



## The Preface to the Reader.

warder of the Promises, and is invested with all power to rule and govern his people, as well as to save them; the e-fore are all Christians, that expect to be saved by him, equally obliged to receive him as Lord, and Christ: to observe and keep his Precepts, as well as to trust upon his Promises. And thus much is included in the no-tion of their Faith, given unto him when they are bap-tised for his Disciples, which is the solemn Rite of in-gaging our Faith unto him.

And al- For that Faith which is professed in our Baptism, is undoubtedly the same with that by which we are ju- stified and saved: But the Fai'h which is professed in Baptism, is not a bare trust in Christ as a Savi ur, but a Faith given unto him as our Lord and Master, to become his faithful Disciples, importing our de- sire to learn, and stipulation to observe his Precepts: And therefore as S. Paul saith, we are saved by faith, Eph. 2. 8. So S. Peter saith, Baptism doth also save us, 1 Pet. 3. 21. Interpreting his meaning, in the fol- lowing words, Not the putting away of the filth of the flesh, but the answer (or stipulation) of a good conscience.

And to this purpose it is observable, that when our Saviour gave commission to his Apostles to go and make Disciples of all Nations, *μαθητεύσατε*. baptising them in the name of the Fa- ther, and of the Son, and of the holy Ghost, he adds this, as the interpretation of their discipleship, teaching them to observe all things whatsoever he have commanded you: Impling that their Pro- mission to be his Disciples (which is the import of their baptism) doth signifie their ingagement to observe his Precepts, and to live like Christians. To believe in Christ,

## The Preface to the Reader.

Christ, is to be a Christian; that is, a Disciple of Christ, which was the first Title of Believers, Acts 11.26. But that Title of (a Disciple of Christ) without respect to his Precepts, imports contradiction, to believe in Christ therefore, and not to observe his Commandments is a plain contradiction. As therefore all Christians are obliged to an explicit faith in Christ which is the ground of their Title to that name; so are they to do all manner of good Works upon the ground of this Faith, with desire and confidence of pleasing God through Christ; and not expecting any acceptance of their works, otherwise than by and through Christ. Col. 3.17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. 1 Pet. 2.5.

The Original of the first transgression, by which the whole Race of Mankind fell into a state that needed Salvation, was unbelief. Eve by the temptation of the Devil, was first induced to quit her Faith in Gods Word, that had said, The day thou eatest thereof, thou shalt surely dye the death. This unbelief was that which made way for the sin of disobedience to the Command: For, had she not doubted the truth of Gods Word, she could never have been persuaded to taste of that forbidden Fruit. Thus was unbelief the prime cause of mans ruine; and therefore the first step and principle of his restoration, and Salvation is Faith: And as unbelief of the threatening, by which the first Law was fortified, was the cause of our destruction; so the belief of the promise of the Gospel, is the principle of our justification: By believing the Serpent, the Abaddon, and Apollyon the destroyer, we were undone; by believing in Jesus the Saviour, we are saved. But as that unbelief by

came

can  
pro  
Fai  
fin  
to o  
I  
thol  
non  
latte  
first  
dam  
ous  
need  
that  
only  
of o  
W  
ficiat  
dom,  
by Ch  
Gospe  
the w  
work  
dienc  
debt  
while  
dersta  
Law,  
possibl  
Rom  
being  
sides,  
a man

## The Preface to the Reader.

came destructive by its effects, as a practical infidelity, producing disobedience to the Commandment : So is our Faith effectual to Salvation, then onely, when it is sincerely practical, reducing us to our duty of obedience to our merciful Saviour.

If that saying of the Father must stand for a Catholick Axiom, bona opera sunt via ad regnum, non causa regnandi, I must have leave to interpret the latter Clause, so, as may import no contradiction to the first; that is, that good works are the way to the Kingdom, not the Cause (that is, the principle, or meritorious Cause) of our reigning; for a Cause they must needs be; that is, a moral Cause, if they be the way; that is, the means of our reigning, as that signifies not onely the Term or End of this way, but the Reward of our walking in it.

When therefore S. Paul excludes works from justification, I take it, his onely scope is, to secure the freedom, and assert the necessity of Divine Grace purchased by Christ, and promised by the New Covenant of the Gospel. And when he saith a man is not justified by the works of the Law, he sometimes means ceremonial works, such as was that of Circumcision, and the obedience to that whole Law, which a man was made a debtor to keep by his Circumcision, Gal. 5. 3. otherwhiles by the righteousness of works he seems to understand, perfect indefective obedience to the whole Law, or Will of God : upon which account it is impossible for a sinner (as he concludes all men to be now, Rom. 3. 23. Gal. 3. 22.) to be justified, because his being so, imports a contradiction to such Works : Besides, it is observeable, that S. Paul doth never say, that a man can be saved without Works; but that he is ju-

## The Preface to the Reader.

justified without them; speaking generally of the first all, or  
 justification, or being put into a state of justification. I b  
 by the free pardon, or not imputing of sin, the fa  
 Rom. 4. 8. past. This Grace he affirms to be obtain'd x. Not  
 2 Cor. 5. 19. by a sincere Faith in Christ, not only ineffect  
 without respect to Works antecedent to this Faith; but in its  
 also without, and before any such works as are due Jam. 2  
 consequent unto it. All those who were converted from thoug  
 Heathenism, or Judaism, unto the Faith of Christ Work  
 were by that first act, and profession of this Faith not w  
 brought into a state of justification, before, and there as S. P  
 fore without any such works, as remained afterwards by Lor  
 to be done, by the ingagement of this Faith. But ham t  
 cause this Faith, if it was unfeigned, did imply an immand  
 gagement of the Believer to all good works of love, and speakin  
 obedience to the commands of the Saviour, the Lord Faith  
 Jesus; therefore this right of justification, conferri Whilft  
 upon the condition of such an ingagement, could not Law,  
 be held without works. And consequently Salvation on, S.  
 which is nothing else, but the final consummation, up  
 Rom. 5. 18. pletion of this justification unto life, firmat  
 not attainable without them. But standin  
 good works have their acceptance, and validity un by his  
 the reward of Salvation, by virtue of Faith in Christ braha  
 the only Saviour, and his Merits: So that they had o  
 concur to Salvation, only as verifications of our sincere ham  
 Faith in Christ. It is this Faith that must be the ple to be  
 of a sinner for his final justification at the last judg Any o  
 ment; but this plea can never be made good, unless the two A  
 Faith be found free from any contradiction, or ality o  
 falsance by the works of a mans life. th. Sep

The two Apostles, S. Paul and S. James, will presen  
 perfectly cleared from all reality of contradiction ter ab



## The Preface to the Reader.

the first all, or any of these three things shall be found true; justification. 1. That they speak not of the same Faith, 2. Nor of the same Works, 3. Nor of the same Justification. 1. Nor of the same Faith; S. James speaking of an ineffectual dead faith, not only abstracted from works in its notion, but being altogether without them, Jam. 2. 14. What doth it profit, my brethren, though a man say he hath faith, and hath not Works? And vers. 17. Even so faith, if it hath not works, is dead, being alone. And vers. 26. Where-as S. Paul speaks of a true and living Faith, working by Love. Gal. 5. 6. such as was the Faith of Abraham that offered up his onely Son Isaac, at the command of God. 2. Not of the same works, S. James speaking of Evangelical works done in, and with the Faith of the Messiah, and in obedience to the Gospel: Whilst S. Paul speaks of legal works, or works of the Law, as such. Nor thirdly, of the same justification, S. Paul speaking of the first justification of a sinner, upon his sincere believing in Christ, before the confirmation of that faith by his works. S. James understanding the continued state of justification, as appears by his Example of Abraham. vers. 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar. Abraham was justified long before that work; yet he is said to be justified thereby, not before men, but before God: Any one of these differences in the Discourses of the two Apostles, is sufficient to salve them from any reality of contradiction. But the exact disquisition of these particulars, not agreeing with the limits of my present undertaking, must be left to them that are better able to pursue it. It is more than time to relieve

### The Preface to the Reader.

*the patience of the Reader, which shall be done with  
the addition of this onely request, that he will joyn with  
the Author in his hearty Prayer to the Lord of Glory  
and the God of our Salvation; for such a blessing  
upon these Discourses, as may render them, at least, in  
some measure effectual to those blessed Ends, to  
which they are intituled.*

---

**ERRATA**

---

R  
on th  
Book  
Disco  
with  
de di  
In  
work  
under  
r. sup  
venti

done with  
joyn with  
of Glory  
a blessing  
at least,  
Ends, t



## ERRATA.

**R**Eader, you are desired to take Notice, That the words Part I, in the running Titles upon the head of the pages, in the latter part of the Book, are wholly to be left out. And in the first Discourse, Page 16. line 9. read as is, p. 25. l. 21. *dele* with, p. 41. in the Margent, r. je renie dieu, maugré de dieu malgré de dío.

In the second Discourse, Page 10. line 5. read καὶ ἡ γὰρ ἐκείνη, p. 36. l. 1. r. as is, p. 46. l. 12. r. the work of conversion or repentance to begin in the understanding, the ruling faculty, &c. p. 50. l. 10. r. supposition, p. 57. l. 11. *dele* as, p. 73. l. 16. r. ἡ δὲ μὲν, p. 91. l. 20. *dele* by it, p. 108. l. 8. r. prevention.

The

M

Whe  
or  
gl

A

on of  
to God  
s, and  
glory  
Text,  
igion.  
prope

In M  
and m  
ity, is  
into o  
Politio  
ernm  
law,  
ut in  
anda  
Th  
apost  
ix: b



## Main Duty of a Christian.

1 Cor. 10. 31.

*Whether ( therefore ) ye eat or drink,  
or whatsoever ye do, do all to the  
glory of God.*

**A**S the highest Happiness of Man consists in the fruition of God and his favour; So the highest Vertue and Perfection of man, consists in his being intirely devoted to God, by dedicating and Consecrating all that he is, and all that he hath, and all that he doth, to the glory of God, according to the precept of this Text, which is the most transcendent Rule of Religion, the prime fundamental Law of godliness properly so called.

In Moral and Civil Conversation, between man and man, that Common Rule of Equity and Charity, is fundamental, viz. that *Every Man should do unto others as he would they should do to him*: In Politicks, or publick Acts of Civil State and Government, *The safety of the People is the supream Law*, and all things are to be done to that end: but in Religion the Canon of the Text is the only fundamental; *Whether ye eat or drink. &c.*

This general Rule is here brought in by the Apostle, upon a special and particular occasion; viz. by way of Argument to confirm an Admonition

tion givento the *Corinthians*, to beware of the Scandal of Idolatry, by Communion with the Heathens in their Sacrificial Feasts, celebrated to the honour of their Idols. This Admonition the Apostle had begun at the 8<sup>th</sup>. *Chap.* and, after a brief Intermission, he resumes it in this, *v.* 14. Where he declares, the main Reason why Christians should not partake with Heathens in their Idol Feasts; namely, because that would be to Communicate with, and to be partners in, the Idol-sacrifices, and so to joyn in the worship of Dæmons or Devils to whom those Sacrifices were offered, *v.* 20. and therein to have communion with Devils. As in the Christian Feast of the Lords Supper (which is also a Sacrificial Feast, or a feast upon the Sacrifice of Christ's body and blood, represented by bread and wine) they that are partakers of that Supper, are thereby partakers of the Sacrifice, *viz.* of the body and blood of Christ *v.* 16, 17. And as in the Jewish Feast upon their Sacrifices, they that did eat of the Sacrifices, were partakers of the Altar; so they that ate of the Sacrifices which by the Heathens were offered

*v.* 7.  
*Exod.* 34. 15.

16.

*Rev.* 2. 14.

to Devils, did thereby participate in their Idolatry, or Idol-service. Which to do, was highly to profane the name of God, and provoke him to Jealousie, *v.* 22. by joyning Devils in a rivalry with Him. And whereas some might Object, in behalf of Christians, that their eating of such meats was not to any such end, they having no respect at all to the Idol or Devil, but eating these as common meats, without distinction:

To this tacit Objection the Apostle Answers

that t  
Scanda  
( whe  
might  
fore th  
to the  
might  
man d  
ling th  
fice, a  
spect t  
ought  
and fo  
or their  
by, by  
which  
prejudi  
respect  
whatsoe

Thus  
the Te  
neral pa

1. T  
gulated

These a  
stance,

2. gene  
soever ye

whereb  
the glory

This g  
a Doctr

of Christ  
do, to do

tha

that this they might do, so that it were without Scandal: as, if it were meat sold in the Shambles (where some portions of Heathen Sacrifices might sometime be sold); or set before them at a private Table, where-

v. 25.

to they were invited, v. 27. in such cases they might eat freely without any question. But if any man did take, or give notice of such meat, telling them that it was a portion of an Idol-Sacrifice, and as such, eaten in the company, with respect to that Sacrifice, then, and in that case, they ought not to eat of it; for his sake that shewed it, and for conscience sake, not their own, but his or theirs who are subject to be scandalized thereby, by being confirmed in the sin of Idolatry: which Scandal is a thing that tends much to the prejudice of Gods glory, which ought ever to be respected by a Christian, *Whether he eat or drink or whatsoever he doth:*

Thus stands the Coherence, and Occasion of the Text: Wherein may be noted these two general parts; *Actus, & Finis five regula:*

1. The Actions of men, which are to be regulated and ordered by a certain rule and end. These are set down, 1. particularly by way of Instance, or Induction, *Whether ye eat or drink:* 2. generally, with an universal *et cetera; or whatsoever ye do,* Secondly The end or rule whereto or whereby, all these Actions are to be directed, is, *the glory of God: Do all to the glory of God.*

This general precept, or Exhortation, reduced into a Doctrinal proposition, teacheth thus: that *It is the Duty of Christians whether they eat or drink or whatsoever they do, to do all to the glory of God:* which proposition my

intention is to handle in the plainest method of Explication, Confirmation, and Application.

1. By way of Explication I shall enquire, What is meant by the glory of God, 2. What Actions of men are to be directed to this end; 3. How all such Actions may, and ought to be regulated by, or directed to this End.

1. We are to consider, What is meant by the glory of God. Answer; Glory is nothing but the manifestation of some eminent Excellency or Dignity, that appeareth in, or is attributed, and ascribed to, a thing, or person: so that it is either absolute, by way of Inherence or Emanation, or relative by way of Reflection or Attribution. Accordingly this word *Glory* in reference to God, doth sometimes signifie the high and glorious Supereminency, Majesty, and Excellency of God, who is all Glory, in his Essence, Acts, and Attributes; In all that he is, in all that he doth, and in all that can be truly conceived or spoken of him. And as with men, Titles of Dignity are commonly used to expresse, or designate, the persons to whom they are attributed; as when we say, *his Majesty, his Highness, his Excellency, Honour, or Worship*, we intend the Person himself; so in holy Scripture by the glory of God, sometimes the Deitie it self, and sometimes the Person of the Deitie to which it is given, is expresse: [As 2 Pet 1. 17, *There came a voice from the Excellent glory, that is, from God the Father*] and Heb. 1, 3. *Who (Christ) being the brightness of his Glory; that is of God the Father's glory, and the expresse image of his Person or substance; the latter words expounding the former.*



2. Glory in reference to God is used also, for all signes testimonies, and manifestations of his presence, and many times for that peculiarity of praise, honour, and reverence, that is given, or to be given to God, as *Psal. 29. 2. Give unto God the glory that is due unto his name*, that is, the honour, as it is in the Margin. To give glory to God, is to apprehend, and acknowledge his glorious Excellency, Majesty, and Supereminency, and to shew our reverence thereof, by Words, and Actions; this is to sanctify his name, and to glorifie him as God, *Rom. 1. 21. To give unto him the glory that is due to his Name*, that is, to Him, (for the Name of God signifies Himself) and to him alone separately, as the Holy One, that is, the Only God. For he will not that his Glory (in any part or degree) be given to another. As when the Heathens did Sacrifice to Idols, if Christians did partake with them in their Feasts of joy and honour to those Idol Gods, this was to give the Glory of God to Idols, by acknowledging in them, a kind of Deity, because Sacrifice is an honour, or worship, peculiar to God; thus should he be robbed of his Glory which is the only thing that he is jealous of. This latter Signification of the word is that which is meant in this Text.

Second Question: What are those Acts of men which are to be directed to this end? Answer: This Question is fully answered by the Apostle:

1. By way of instance in some Common natural Actions, such as those of eating and drinking, which were the particular Acts now in question, and which is the reason of his naming them only.

2. But withall, he shews the Extent of this Rule to be universal, reaching to all manner of humane Actions, *Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

I shall more distinctly remonstrate the just extent of this rule in the following Propositions.

1. This Rule is principally to be understood of humane Actions, properly so termed; that is, such Actions, as are under the direct Government of Reason, which is the difference of a Man from other Creatures. All arbitrary and voluntary Actions, *i. e.* such as are under the Direction and Moderation of the understanding, and will of man, and so are capable of being designed to an end: these, are all to fall under this Rule.

2. Proposition: By *doings* in this Text, are comprehended, the Acts of the whole man, that is, his thoughts also, and words, which (though in vulgar speech, they be ordinarily distinguished from actions, yet) are the most true and proper Acts of a man, as being incommunicate to other Animals, and therefore do as much fall under this rule as any outward Actions whatsoever. Thoughts, Reasonings of the Mind, and all elicit, or inward Acts of the Will, and Affections, are first to be regulated by this end. All manner of Affections so to be governed, as God may be glorified, at least not dishonoured, by them; A Christian must look to all his Affections, and Passions, of love, hatred, desire, delight, grief, fear, hope, &c. that they be so placed, and so managed, and moderated, as God's glory may receive some Service, at least no dis-service from them. Whatever we speak or think, we must therein have a due regard

to the  
fied o  
Th  
gener  
anoth  
men sh  
That  
well a  
thoug  
these,  
to Ch  
in our  
30,31  
Th  
doing  
mann  
that is  
only t  
with,  
that t  
ends o  
End.  
moral  
are g  
motiv  
ment  
good  
matt  
intend  
oured  
crifice  
as the  
by cir  
unlaw

to the glory of God ; who may be as much glorified or dishonoured by these waies, as by deeds.

The like Extent hath this word *do*, in that other general Rule of our Actions, in reference to one another, before named, *Whatsoever yee would that men should do unto you, do ye unto them likewise.* That Rule also is to be understood of Affections, as well as Actions, and to be observed alike, both in thoughts and words, as well as deeds : and in all these, not only with respect to meer Justice, but to Charity especially, as appears by the Context in our Saviour's application of that Rule, *Luk. 6, 30, 31, 32.*

Third Proposition: Not only the matter of our doings, is to be ordered by this rule; but also the manner, circumstances, and all inferiour ends; that is, it behoveth Christians to be carefull, not only that the matter of their doings be consistent with, and subordinate to the Glory of God ; but also that the manner, circumstances, motives, and all ends of them, be likewise governed by the supreme End. For in these things especially consists the morality, and Regularity of humane Actions; which are good or evil particularly, in respect of the motives, manner, circumstances, and intendment of them. Hence not only indifferent, but good actions ( in themselves and in respect of the matter of them ) may be so Circumstantiated, and intended, or designed, as God may be much dishonoured by them : This Action of eating things Sacrificed to Idols, was in it self an indifferent thing, as the Apostle declares in the preceding verses, but by circumstance of place, or company, it became unlawful, as it was prejudicial to the glory of God,

by way of Scandal. So in common eating and drinking, it is not the matter, or object of these Actions; but the manner, ends, and circumstances of quantity, quality, time, &c. that are to be regulated by this end. In good and religious Actions, the manner and intention is specially to be regarded, that they be ever done in faith and sincerity, without negligence, or irreverence, with pure and holy intention, and zeal to the glory of God; else they lose their Religion, as shall be shewed again hereafter,

But here a Question may be moved, Whether it be possible that all manner of humane Actions can be directed to so high an end, as the glory of God. For it may seem that this end is too high for some Acts to be designed unto.

Answer: It appears clearly by the instances which the Apostle hath given in the Text, of Eating and Drinking, ( which are no other than naturall Actions, common to brute beasts ) that there are no humane actions so minute, indifferent, or inconsiderable, in their kind, but may come under this Rule, and be subordinated to this general end of Gods glory: which as it is the only design of God himself; so, (and therefore) ought it to be the design of all reasonable creatures, as creatures, as you shall hear: And that the height of this end doth nothing hinder the direction, or subordination of the least actions thereunto, may easily appear, if we will but consider, that all things in the world though never so low and base in their appearance, do, notwithstanding, in their kind, and order, reach this same end: not only Man, but the very Beast, may and doth glorify God, even

even in  
else, ev  
that is  
only t  
their r  
fluence  
God,  
and th  
Glory,  
goodn  
stantia  
accide  
there  
power  
ly un  
creatu  
and Va  
Moun  
Beasts  
Fowls  
under  
rable  
glory  
Accid  
lighti  
groun  
hairs  
ticula  
as is,  
ans.  
doth  
all t  
or d  
tainly  
even



even in its eating and drinking; and all creatures  
 else, even to the least and lowest, do serve this end;  
 that is, they do declare the Glory of God: Not  
 only the Heaven, the Sun, Moon and Starrs in  
 their magnitude, motions, lights, and special in-  
 fluences, do declare the Glory of  
 God, *Psal. 19. 1.* but *the whole Earth* *Psal. 72. 19.*  
*and the fulness thereof; is full of his* *24. 1,*  
*Glory,* in as much as it is full of his *33. 5.*  
 goodness, mercy, riches; every sub- *104. 24,*  
 stantial Being, together with every *119. 64.*  
 accident, quality, figure, motion, and operation  
 thereof doth signally declare the glory of Gods  
 power, wisdom, and providence, were it perfect-  
 ly understood. Hence the *Psalmist* calls upon all  
 creatures to praise the Lord, *Fire and Hail, Snow*  
*and Vapours, stormy Winds which execute his Word,*  
*Mountains and all Hills, fruitful Trees and all Cedars,*  
*Beasts and all Cattel, creeping things and Feathered*  
*Fowls,* *Psal 148. 7, 8. &c.* And sure, it is as easie to  
 understand, and believe that the least confide-  
 rable of humane Actions, should be directed to the  
 glory of God, as that the least Creature, Energy,  
 Accident or Motion of a Creature (even to the  
 lighting of a Sparrow upon the *Matth. 10. 29.*  
 ground, and to the numbering of  
 hairs upon a mans head) should be under the par-  
 ticular notice and Government of his Providence;  
 as is, or ought to be believed by all Christi-  
 ans. If the infinite glorious wisdom of God  
 doth extend it self to the taking notice of  
 all that is under him, and all that is in,  
 or done by any of his Creatures, (as cer-  
 tainly it doth) though no meaner a man than  
 Saint

\* Hierom in  
1. cap. Habac.  
v. 13.

Saint Hierom, \* by a most incredible Mistake doth seem to deny it, as much as Epicurus or any of his School) much more is he to be thought to have a speciall regard to all the Acts of Man, whose Being is the second in honour after his Own. And if God takes notice of all our actions, they must needs some way or other concern his Glory, and ought much more to be noted and observed by our selves.

But for a more clear and full Satisfaction to this Objection, I shall now proceed to the third Question, which only remains to be answered, for the compleat Explication of the whole Doctrine, that is, How the glory of God is to be respected in all our actions, or, How all the actions of men may, and ought to be regulated with respect to this end.

1. The first Branch of my answer to this question, shall be that which I take to be the first intendment, and scope of the Apostle in this place; which is, that Christians in all their actions, should have such a constant and heedfull regard to the glory of God, as that nothing be done by them to the prejudice, or derogation thereof, in any degree; that is, that no dishonour may redound to God, by, or from any of their actions, in respect of the matter, manner, circumstances, or end of them. This is the most general sense of the Rule, and that which seems primely intended in this place, as may appear plainly from the Context: wherein the Apostle admonisheth the Corinthians (who lived among heathens, and were such, till some of them had been lately

lately  
eat of  
cause  
glory  
by Ch  
No  
Law,  
Law,  
More  
in th  
good.  
perfo  
or en  
appea  
clear  
of the  
afwel  
bour  
again  
that  
or on  
mane  
Law  
Saint  
them  
Chri  
and c  
know  
perfe  
in th  
Effe  
be ju  
Law  
as th  
lately

credibly  
it, as  
of his  
to be  
Acts of  
our after  
all our  
her con-  
e noted

lately converted to the Faith of Christ ) not to eat of things offered to Idols, for this reason, because their so doing, would be repugnant to the glory of God, which ought alwaies to be respected by Christians, in whatsoever they do.

Now God, is dishonoured by the breach of his Law, *Rom 2, 23. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God?* More particularly, first by all such Actions as are evil in themselves; or secondly, by such as ( being good, or indifferent in themselves ) are evilly performed in respect of the manner, circumstances, or ends of them; or thirdly by such as have an appearance of evill. 1. By such actions as are clearly evil in themselves in respect of the matter of them; by all such actions God is dishonoured, aswell such as are committed against our neighbour, as such as are committed immediately against God himself; whether the evidence of that evil proceeds from any written Word of God, or only from the common Law of reason, and humane understanding. For that same Effect of the Law written in the heart, which Saint Paul attributes to the Heathen, being equally common to Christians, doth equally bind them, and cannot be superseded, or made void by the knowledge of the Written Law, which serves to perfect it. So that whiles the defect of that Law in the heart is only supplied by the Word, the Effect of it still remains: And if a Heathen shall be judged for things done by him, only against the Law of reason, his own conscience accusing him, as the Apostle saith, though he knows of no writ-

ten

Rom. 2. 15.

το εργον το νομον.

ten Law of God against it; then doubtless so shall a Christian be, for all such Actions as he shall do against the same Law of his Reason and Conscience, notwithstanding he either knows not, or cannot remember any written word against it; For this Ignorance, as to such particular Actions, is the same in both. For, although the Law of God, which is written in the Scriptures, be said to be perfect, and thereupon is supposed to declare, in the Latitude of it's Sense, and the just Consequences thereof, the whole Will of God, that is, his preceptive Will, in whatsoever he requires, or forbids men to do: yet because this perfection of Sense, with the Consequences, is not perfectly understood by any man, much less by all; therefore may there be many things therein required and forbidden, which will not from thence be particularly understood, much less remembered at all times. If therefore the Conscience of a man from clear light of Reason, shall condemn any Action, which he is any way tempted to do, although he doth not remember any particular Text of Scripture whereby it is forbidden, he is nevertheless bound to abstain from it, by that Law written in the Heart, and cited by the Conscience.

But to return to the matter in hand, which is the Consideration of God's Dishonour in that which is done. It is manifest that God is dishonoured only by such Actions, as are contrary to his Will; because no Act which is either agreeable to his Will, by way of Command or Approbation; or allowed by his Will, by way of Permission, can be dishonourable to him; unless he can be supposed to command, approve, or allow of his own Dishonour;

Dishonour  
dishonour  
differ  
that, L  
indiffer  
indiffer  
be any  
ferent,  
stand t

But,  
the kn  
to his  
thority  
wilful  
tempt  
this Ru  
abstain  
God's  
them,  
light o

Nov  
ry to t  
of the

2. I  
both v  
in resp  
respect  
of their  
eviden  
ded, th  
cannot  
circumsta  
pheme  
by fal

Dishonour;



so shall  
shall do  
science,  
not re  
this Ig  
he same  
which is  
ect, and  
titude of  
eof, the  
Will, in  
do: yet  
Confe  
ny man,  
e many  
ich will  
l, much  
he Con  
n, shall  
tempt-  
ber any  
s forbid-  
from it,  
d by the  
which is  
in that  
s disho  
trary to  
greeable  
bation;  
ion, can  
e suppo  
his own  
honour;

Dishonour: From hence it follows, that God is not dishonoured by any such Acts, as are purely indifferent in their individual existence; because that, Dishonour imports a Contradiction to such an indifference, and so destroys it; For it cannot be indifferent to dishonour God. But whether there be any such individual Acts, as are absolutely indifferent, is a disputable point, which I may not here stand to examine.

But, in general, every Act of Transgression of the known Will of God, is a manifest derogation to his Glory, especially that of his Sovereign Authority. And especially every presumptuous, *i. e.* wilful Transgression; for that imports a plain Contempt of God, and his Authority; Therefore by this Rule, Christians are especially to be careful to abstain from all presumptuous Transgressions of God's Will, which way soever made known unto them, whether, by the written Word, or by the light of Reason, as before was said.

Now those Actions are most apparently contrary to the Will of God, which are evil in respect of the matter of them.

2. But it is no less manifest that some Actions, both which are indifferent, and which are good in respect of the Matter of them, may be evil in respect of the Manner, Circumstances, and Ends of their Doing, as was said before, and is too evident to need any proof; only this may be added, that as there are some kinds of Actions which cannot be made good, or indifferent by any Circumstance whatsoever, as to hate God, to blaspheme, or curse him, to take his Name in vain, by false Swearing, &c. which Actions certainly are

are evil, not by any Arbitrary Law, or Will of God, but by their very Nature, and this Evil, such, as no possible determination of God's Will, can, or could have acquitted them from; So are there some Acts (of the Soul especially) which are so intrinsically Good, as that they cannot become Evil, by any Circumstance or End that is consistent with their Being, as to love God above all, to reverence him, to desire his Glory above all things, &c: Yet I deny not, but that even in such Actions (as they are now performed by men in the flesh) there is some Imperfection; and that is an Evil, but not such as denominates the Act to be so: except we will say, that it is impossible for the holiest man that can be, to do any such good Act, as is not a Sin. And then it were indeed a vain Question to dispute, Whether any single Act can be indifferent; For if all such Acts as have any, or the most goodness in them be Sins, it were a great absurdity, to imagine that those, which (being supposed indifferent,) have no Goodness in them, should have no Evil; for then it would be apparent, that one Evidence at least of their not being Evil, should be, because they are not Good; because (by this Conclusion) if they were Good, they would be Evil.

3. God is dishonoured by such Actions as have an appearance of Evil, and therefore by this Rule also, Christians are to *abstain from all appearance of Evil*. This being the ground of that Precept of *S. Paul*, 1 *Thess.* 5. 22: as it is rendred in our own, and most other Translations. For there is another possible Translation of the words, which seems to be favor'd by the *Syriack* Translator, and

Will of is Evil, s Will, So are which not be that is d above bove all in such n in the at is an ct to be e for the ood Act, d a vain Act can any, or e a great ( being in them, be appa ot being od; be e Good,

is accepted by some Interpreters, viz. from all kind or sort of Evil: *Sancti maxime videtur morum, ab omni specie mali*: But ( besides that this is a notable abatement of the sense of the Precept ) I doubt much whether the word *videtur*, without Example else where in the New Testament, or the Septuagint, may be taken in such a Philosophical sense: Certainly, Christians ought to abstain not only from such things as are really Evil, but also from all things that may give a Suspicion, or carry an appearance of Evil: As for Instance; we ought not only to abstain from Pride and Vain-glory, from Covetousness, Deceit, Intemperance, and all manner of Unchastness; but also from all things that may give any suspicion, or have any appearance of these Vices: for this Reason especially, because God is thereby liable to be dishonoured.

Now that God may be dishonoured by such Actions as have an appearance of Evil in them, is evident: because look how much appearance of Evil there is in an Action, so much appearance there is of Repugnancy to the Will of God, and consequently so much appearance of Contempt, or neglect of that Will of God in him that voluntarily doth it.

Now this appearance of Evil in any Action, may be either to a man's *self only*, or to *others also*, or to *others only*. For a Christian to do any thing willingly, which hath a probable appearance to his own Conscience, of being Evil, ( though in truth it be not so in it's self ) is therefore a Sin, because it implies a neglect, or want of respect to the Honour of God. Wherefore St. Paul in his Epistle to the *Romans*, where he also speaks ( as he

he doth here ) of Eating and Drinking , with distinction of Meats , gives this general Rule: *He that doubteth is condemned*, ( viz. of his own Conscience, and therefore also, by St. *John's* Rule, *1 John 5. 21.* by God. also ) *if he Eat. For whatsoever is not of Faith, is Sin* : i. e. whatsoever is done, without a just and reasonable perswasion, of the lawfulness thereof, is Sin. Faith here being put for such a Perswasion, is called Knowledge in the same Matter, *1 Cor. 8. 7* : A Christian ought to be so tender and jealous, or zealous, of God's glory, as not willingly to do any thing that he doubts to be offensive to him. God himself in the second Cominmandment, is said to be a jealous God, in reference to his own Glory; and therefore forbade the Jews (as is conceived) the making of any manner of Images of their own Invention, to a sacred use; and especially all manner of outward appearance of worshipping them. And when we thus know him to be so jealous of his own glory, it concerns us to be as jealous of any thing that hath any reasonable appearance of prejudice, or opposition thereto. He that much honours, or loves any Person, will be fearful of doing any thing willingly, which he suspects may disparage or displease him; or that hath any appearance of dishonour, or disrespect to him. And this (as I shall shew afterwards) is a special importance of that general Duty of fearing God, that is, a reverend, and awful fear of doing any thing, that may appear to be dishonourable, or offensive to God.

2. But if this appearance or suspicion of Evil in an Action be not only such, to the Actor himself, but to others also before whom it is to be done

the

the d  
God,  
that S  
but te  
are ex  
be no  
trary  
should

But  
in cas  
only to  
it, bu  
sion, a  
know  
and th  
of the  
Instanc  
ing of  
it self,  
but is  
account  
fore-g  
my T  
cation  
Gentile  
Christi  
purpos  
8. v. to

God  
wherh  
and no  
and tal  
be tak  
And



the doing of it will be the more dishonourable to God, because it is scandalous: he is doubly guilty, that Sinn's openly, because he doth not only act, but teach a Sin; For all visible or known Actions, are exemplary, in their own nature; though there be no such Intention; yea, though there be a contrary desire in the Actor, that is, that his doing should not be imitated.

But the main Question is, What is to be done, in case this appearance of Evil in an Action, be only to others, and none at all to him that is to do it, but being to his certain knowledge, or persuasion, a lawful Action? I Answer, that, if this be known, such Actions are ordinarily for that time, and that reason, to be abstained from, by the Rule of the Text. For such was the partiular Case of Instance, with the *Corinthians*, to whom the eating of things offered to Idols, was indifferent in it self, so it were done without respect to the Idols; but is forbidden by the Apostle, only upon the account of Scandal: as appears, not only by the fore-going Verses, but also by the words following my Text, *Give none Offence* (i. e. Scandal, or occasion of Stumbling) *neither to the Jews; nor to the Gentiles; nor to the Church of God*, i. e. neither to Christians; The same Reason is urged to the same purpose more fully by the Appostle, in the 8. Chap. 8. v. to the end of the Chapter.

God is dishonoured by all manner of Scandal, whether it be taken only and not given, or given and not taken; but especially by such as is given, and taken; or by such as is so given as is likely to be taken.

And because by this Text, We are required, as

much as in us lies, to prevent all manner of dishonour to God, which may be occasioned by our Actions, therefore ought we to take heed of all Scandal, that may be taken thereby; that is, to prevent it as far as we may.

Now Scandal in the ordinary sense, that is insisted upon by Practical Divines, is, Something done by any man, that is an occasion of Sin in another: I say *something*, because every thing that may be an occasion of Sin in another, is not a Scandal in their sense, though in Scripture-phraze the word is sometime so used: But Scandal is given, either by some known Sin, which a man doth, or seemeth to do before others, or by such indifferent Actions, as a man doth before others, by whom he knows, or hath reason to suspect, they are reputed Evil.

To encourage others by Example (as well as otherwise) to the omitting of any Duty, or committing any Sin, is Scandal; From which a Christian is to abstain, in or upon a double Respect. First, to the glory of God (according to the Rule of the Text) lest he should be dishonoured by the Sin of his Neighbour; Secondly, to the good of his Neighbour; lest he should be thereby induced to Sin, to the hurt of his Soul. So the Two great Commandements of *loving God above all*, and *loving Neighbour as our selves*, do joyntly concur to inhibit a Christian from all such Actions; such I say as though they be not sinful in themselves, yet have any appearance of Evil to him that doth them, yet will occasion another man's Sin, by doing that (by the encouragement of his Example) which will be a Sin in him, because he judgeth

to be so: For he that doth an Act, which he thinketh to be a Sin, doth therefore sin, because he intendeth to Sin, by the consent of his Will to that Action, notwithstanding the apprehension of Sin.

Q. 1. But it may be demanded, What is to be done in case the Action that hath this appearance of Evil to others, be not indifferent, but commanded either immediately by God, or by such as have Authority under God, over a man? Whether is a Christian in such a Case, to omit that Action to avoid the scandal of his Brother?

I answer, No surely. The reason is plain because such an omission, is a sin, and so a direct dishonouring of God in it self. But one Sin is not to be prevented by another. As, a man is not to do Evil, that good may come of it; so, neither may he omit the doing of that Good, which is commanded, to prevent others doing of Evil. To omit a necessary Duty, is a present certain Evil; the Scandal that may be taken thereby, is but accidental, and contingent; though it be probable: Love both to God, and our selves requires, that, if God must be dishonoured, it should rather be by another, than by a man's self: Besides, the omission of such Actions, gives generally as great, or a greater Scandal to others, as it removes from some. Were the Case so, that a far greater Sin, and Dishonour to God, were like to be done by occasion of this Action, than that Omission would be; yet were we not allowed, much less bound, thus to prevent that doer; Because, there is no possible Consideration which can license, much less oblige, a man to Sin. The least Sin is not to be done, to prevent the greatest.

Q. 2. But what if the Action be only good, and commendable, and not absolutely commanded? For, such Actions I think may be admitted (as well under the Gospel, as in the Free-will Offerings, and voluntary Vows under the Law) without yielding the Doctrine of Supererogation: If such Actions have an appearance of Evil, to others, whether are they to be omitted for that only Reason?

Ans. If that Brother, who is suspected to be scandalized by such an Action, be truly weak, that is, uninstructed, and not proud, wilful or obstinate; and if that Scandal cannot be sufficiently prevented, by instruction and due means of rectifying his judgment; I think, the Action should for the present be omitted; Because, all Actions commanded in their kind, are not alwaies necessary to be performed; according to the common Rule of the School, concerning affirmative Precepts not binding *ad Semper*, that is, at every time. Indeed the general Precepts of Believing, and Fearing God, and Loving Him and our Neighbours do bind, both *semper*, and *ad semper*, that is, at all times; but then, it is to the Habits, not to the *elicited* much less *imperate*, Acts of these Vertues that man is alwaies bound: It is not necessary (because not possible,) for a man alwaies to Elicit the Acts of Faith, Fear, or Love; but the Disposition and Habits, must never be wanting, nor can be, in a good Christian. And if Acts commanded may be omitted for some Reasons, be omitted at some times, because they bind not to all times; then much more may such Acts, as, being not commanded (though good,) are not necessary at any time, be omitted at some time. 2. Because (as before was said)

ctions  
selves  
amon  
cause  
mand  
the se  
doing  
Evil,  
less go  
a grea  
have n  
Case,  
indang  
Q.  
Evil to  
lawful  
mande  
yet ne  
Libert  
withou  
self in  
to rede  
hazard  
Argum  
Questi  
tion of  
ther (c  
cured.  
of our  
and th  
be pre  
own.  
Ansi  
gard w  
Cio



ctions, not only indifferent, but good in themselves, may become Evil by some Circumstances; amongst which, this may fall out to be one. 3. Because the doing of such a good Action, not commanded, may bring more dishonour to God, by the scandal of it, than it will do honour, by the doing of it: And though we may not do the least Evil, to prevent the greatest; yet may we omit a less good, when it is not commanded, to promote a greater; 4. Lastly, that general Rule, that *God will have mercy, and not Sacrifice*, may be applied to this Case, where the Soul of my Brother, is probably indangered, by my voluntary Sacrifice. But,

Q. 3. What if the Act that hath an appearance of Evil to Bretheren, which are truly weak, be barely lawful, and indifferent in it self, neither commanded, nor yet good in its Nature or Kind, but yet necessary for the preservation of a man's Life, Liberty, Estate or Credit, and cannot be omitted, without notable prejudice, and hazard to a man's self in these Interests: Whether is a man bound to redeem the Scandal of his Brethren, with such hazard or prejudice to himself or his Family? The Arguments producible for the affirmative in this Question, are to be drawn, 1. From the Consideration of God's Dishonour, which by the Sin of another (occasioned by this Act of mine) will be procured. 2. From the Debt of Charity, to the Souls of our Neighbours. For, the glory of God, and the salvation of our Bretheren, ought to be preferred before any temporal Interest of our own.

Ans. It is certainly true, that the high regard which a man owes to these two things, will oblige

oblige a Christian to do his indeavour, to prevent the impeachment of them, and therefore bind him to use such prudential means as he is able, to prevent the danger of Sin in another; which may be done, without forbearing the Action, which his necessity, or just interest doth so much require. Had the *Corinthians*, for want of other Meat, been in danger to have starved, or ( by not eating this ) any otherwise hazarded their Lives; I think they had not been absolutely bound to abstain, by the Apostle's meaning in the Directions, which here he gives them: which do not suppose them under any such Extremity, but only invited to the Meat. In that Case of Danger, I think, To have protested against all respect and honour to the Idol, might have acquitted them from the Scandal, and made their eating that Meat, in such a case lawful; though the Apostle hath not expressed any such Exception, because there was no occasion for it. And though there were an express

**Acts 15.**

Apostolical Interdict against eating things offered to Idols, which was one of the esteemed Precepts of *Noah*, yet it appears by *S. Paul's* Discourses in the preceding Verses of this Chapter, and elsewhere upon the same Theme, that it was but a temporal, or provisional Edict, not obliging beyond the necessity of the Case, whereupon it was made. And this, I think, the Warrant, by which most Christians do not now hold themselves obliged by the same Edict, to abstain from eating of Bloud, or things made thereof, which yet was observed in the Church for four Centuries, and forbidden by some Councils.

It is hard to think, that another man's Error

or weakness ( especially when a sufficient Remedy thereof is offered by me ) should restrain me of such use of my lawful liberty, as is necessary to my own preservation. If I were bound to redeem every accidental dishonour to God, or hurt to my neighbour's souls by the loss of those benefits which Gods Providence affords me, it would be scarce possible to enjoy them at all.

But for a conclusion to this point of Scandal ( the full and exact handling whereof agrees not with the model of a Sermon ) I shall only adde a short Inquiry into some of the reasons or causes, whereby men are induced, to imitate others, in things against their own conscience; the discovery whereof, will be useful, to resolve some questions in this case. I shall name but two, which are both grounded upon the mistake of the imitator.

Herein I shall take leave to borrow something both of sense, and words D. H. H.  
from a late reverend Author, who hath learnedly discoursed upon this Question.

1. One reason whereby people are sometimes encouraged to do that which is against their own conscience, is, from their own mistake of the action, or intention, of him whom they imitate, thinking him to do or intend that which he doth not. Thus it might have happened in the case of things offered to Idols, *i. e.* that a Christian eating of such flesh, without any Recognition of the Idol, or respect to the Sacrifice, might have been thought, by some that might have seen him eat such meat, to have thereby acknowledged some respect to the Idol, or approved the Sacrifice.

And if the peril of the scandal depends upon such a mistake; that which is sufficient to prevent, or remove that mistake, or to clear the action, from such a misprision, ( if it prove not sufficient to prevent the Scandal, which may be taken thereby, by one that will needs do a thing which he accounts to be evil, because he believes I did the same, notwithstanding my protestation to the contrary, yet ) to clear me from the guilt of that scandal it will be sufficient. For if my judgement, may be so much valued, as to be taken for a Warrant, for the doing of a doubtful action; my disclaiming or disavowing the action, which another thinks me to do, ought in all reason to be of greater force, to dissuade him from the doing of it, than his own bare imagination of my practice, should be to invite or encourage his.

2. A second reason whereby men are encouraged to imitate another man in a thing which is against their conscience, and, as they think, against the Law of God, is, because they think, that it is done by them whom they imitate, as much against their consciences, and against the known will of God. For an act of presumption, in one, is apt to encourage the like in a nother: And as this is the common case in such scandals as are taken by known unquestionable Sins, wherein one man is emboldned by another's Example, in that which both acknowledg to be evil; so may it be in reputed evils, or the appearances thereof in indifferent things: That is, another man may be encouraged to do that which he accounts to be a sin, by seeing me do the same thing, which he pro-



sumes I also do know, or judg to be a sin, and yet will adventure to do it: In this case, I conceive, a sufficient manifestation of my assurance, or full perswasion of the lawfulness of that which I do, and of my resolution not to do it, if I thought it to be a sin, will be enough to prevent the scandal, so farr at least as it might be imputable to me.

If the reason why another will dare to do a thing against his conscience, be because he thinks I do so too; that reason will be sufficiently voided, by my declaring that I neither do, nor dare so do. So that it will not be alwaies necessary for me to forbear that action, which to me is lawful, where I have opportunity to declare my judgment thereof, to prevent the scandal of another: For if this declaration of my conscience, be believed, it cuts off all appearance of presumption in me, and consequently all ground of encouragement to the like presumption in another whose conscience agrees not with mine. If it be not believed, that cannot be my fault, nor any consequence thereof imputable to me: But though it be not absolutely necessary to omit an action ( which by appearance of evil may prove scandalous ) in such a case, where a man hath opportunity to do so much towards the prevention of the scandal, as the forementioned protestation may import. Yet by the instance of the Apostle in the Context, I conceive a Christian is ordinarily bound in charity, rather to forbear such actions, than to adventure the scandal of them, with the Antidote of his bare protestation: which as it might easily have been made in the

*Corinthians case*, so might it as easily have been advised by the Apostle, if he had thought it sufficient in such an ordinary case, wherein there was no more necessity of the action.

Thus much may suffice for the first Proposition, shewing how this general rule is to be observed in all our actions by way of caution, that is, by constant and diligent care that nothing be done by us to the prejudice of God's glory: This (from the Context) seems to be the prime scope of the Apostle, in this Text: But because this falls much short of a Christian's duty, therefore is it not to be taken for the intire, exclusive sense of this general Canon. For it is not sufficient that nothing be done to the dishonour of God, but just and meet it is also, that as much should be done by us, as may be, to the honour and glory of God: that Christians should not content themselves with a negative Religion, of not dishonouring God, but that they should make it their study, design, and ambition, to honour and glorifie him as much as they can: And therefore,

2. A second Proposition toward the full answer to the question, How the glory of God may and ought to be sought in all our doings, is this: God's glory is to be designed by a general, and habitual, devoting and dedicating of a mans self, and all that he hath, and doth, to this End: By such an entire, habitual, intentional, devotion, or consecration of a mans self, as a *Holocaust* or whole Offering to God, a man makes the glory of God the end of his being, and well being, and consequently of whatsoever he doth in order to any inferior ends with respect to himself. Thus St. Paul

exhort

exhort  
bodie.  
accept  
sed to  
crific  
could  
Sacrif  
prese  
to G  
ties)  
and  
reason  
to th  
crific  
nentl  
high  
reason  
shoul  
servic  
ward  
Th  
pract  
Com  
and  
to be  
As, w  
puts  
thoug  
or ex  
he tr  
W  
term  
he w  
place

exhorts the Romans to present their bodies a living Sacrifice, holy and acceptable to God; meaning by their Bodies ( opposed to the bodies of beasts used in the Levitical Sacrifices ) their whole Persons ( else the body could not be a living Sacrifice opposed to the dead Sacrifices of beasts ) which he would have them present or offer, as a Holocaust, or a Heave-offering to God: *holy*, that is ( as that word precisely signifies ) separate and consecrate to the glory of God, and therefore acceptable to God: this he calls their reasonable service of God, both in contradistinction to the oblation, of unreasonable and brute Sacrifices; and also, to signify; that this service is eminently Reasonable in it self; There being the highest reason in the world that men which are reasonable Creatures, and especially Christians, should be thus separated from the world to the service and honour of God, as I shall shew afterward.

This Exhortation of the Apostle is excellently practised in that Prayer of the Liturgie after the Communion, in these devout words: *Here we offer and present unto thee, ô Lord, our Souls and Bodies; to be a reasonable, holy, and lively Sacrifice unto thee.* As, when a man hath projected a main Design, and puts himselfe upon the way of acting towards it, though he doth not in every act think of this end or explictely direct every act thereunto; yet may he truly be said to be acting towards it.

When a man is going a journey, and hath determined the end of it, and the place whither he will go; though he doth not think of the place, or of the end, and design of his journey, every

every step or every refreshment he takes in the way; yet may he be truly said to intend that end, in every step of the way, yea even in those wherein he seems to go out of the way, only to take in refreshments to enable him to go on with the more cheerfulness: The common ends of those Actions which are named in the Text *viz.* eating and drinking were the preservation of life, health, and strength; and men are truly said, to eat and drink for those ends, although they do not think of those things as oft as they eat. Thus may a man glorifie God in his sleep when he doth not think of him, by designing that Rest to his glory, as a means of refreshing the body for his service. This habitual devotion, of the whole man, to the glory of God, doth mainly consist in two things:

1. In a sincere desire, and purpose of heart to obey the Will of God in all things, and that for this end, that thereby God may be glorified. For, as it is true (which before was said) that God cannot be dishonoured by any thing, which is not contrary to his Will; because every dishonour of God is a Sin, and every sin is a transgression of the Will of God: So is it as manifest, that the greatest honour and glory, that can be given to God consists in the performance of his Will. For as God willeth nothing so much as his own glory, nor any thing but for it; so neither can any thing promote, or serve his glory, so much as what he willeth: nor any thing at all but what is at least agreeable to his Will. But whereas there are some things approveable, and agreeable to his Will, which are not thereby commanded, it



to be noted, that our duty of serving his glory, doth consist especially in doing those things which are commanded; which *Obedience*, saith *Samuel*, is better than *Sacrifice*: Therefore I limit the extent of this habitual purpose, (as it is a duty required in the Text) to the matter of obedience; not conceiving, that a man is bound to have the like general purpose for the doing of whatsoever may tend to the glory of God; For the Text doth not absolutely require us to do whatsoever may be done, to the Glory of God but whatsoever we shall do, to do all to the glory of God. Not that I intend to deny that a Christian is engaged in point of love, and gratitude, to promote and advance the glory of God, as much as morally he can: but that the Duty commanded in this general Precept doth not expressly extend so farr; which yet doth extend to all the actions, which a man actually doth or should do.

2. A second thing wherein this habitual devotion to Gods glory doth consist, is, in an humble and cheerful willingness to submit himself, and all that belongeth to him, to the appointment, and disposal of the Will of Gods providence; willing that God should serve his own glory, in the disposal of any thing that is his: and therefore also willing to suffer any thing that the wisdom of God shall think fit to impose upon him.

3. But thirdly; Men do then act to the glory of God, most expressly and perfectly, when in their particular actings they do actually and explicitly consider, design, and intend this end; when they have it in their eye, minding and setting it

it before them as the highest end of their doings, and are therefore careful to do such things, and in such manner as may make most for that end; when a man acts all for this end, denying himself, and all other ends in comparison of this; when he doth set aside all other ends besides this, acting purely and solely for Gods glory; or when he sets all ends behind, or below this, and makes them subordinate to it.

For when the Apostle teacheth us, to do all to the glory of God, his meaning is not, that this should be the *sole* End of all our Actions, but that it should be the *highest* End, and that which should Rule and Govern all other Ends; whereunto all other Ends should be subservient, or at least-wise consistent. For, God allow's us to love our selves, and requires us to love our Brethren; and therefore we may propound the good of our Selves, and our Brethren as some End of our Doings. God himself hath propounded to us other ends than this, in our Well Doing, in his Promises of Reward. Something we may do for the Honour of our Prince, and Countrey; yea, and for our own Honour too, so it be without Ambition and Vanity: This End of God's Honour or Glory, is not inconsistent with other honest Ends, much less repugnant, but Superior to them.

And as it is not necessary a man should have no other End but this, so neither is it necessary nor possible, that a man should expressly propose this End to himself by an actual Intention in every Act of his Life: yet, it is the part of a godly man, frequently to consider and reflect upon this End, and to have regard unto it, especially in all serious and deliberate

deliberate Actions, constantly in all Religious Actions, and carefully in all doubtful Actions.

I have now done with the Explication of this Doctrine, and am to proceed to matter of Confirmation; which, though it be not necessary (in respect of the Evidence of the Doctrine, which is no other than an expresse Sentence of holy Scripture; yet may it be useful in order to the urging of the Practice, 1. To consider how the same Duty is taught and required in some other Scriptures, 2. To shew the Equity, Reasonableness, and Advantage of it, in several respects.

Another Text where this Duty is expressly taught is in 1 Pet. 4. 11. *That God in all things may be glorified through Jesus Christ:* This is that which Christians ought to aime at, that, *God in all things may be Glorified.*

And that this should be the Desire and Scope of every Christian, is to be noted from the first Petition of the Lord's Prayer *Hallowed be thy name* that is, *sanctified* ( for I think the *Latin* word is better understood than the *English* ) or, *Glorified be thy name:* Hereby we are taught, what should be the first and chiefest desire of a Christian, namely the honour and glory of God's name : and that which is or ought to be the first and chiefest of our Desires, ought to be the highest end of all our Actions: That which men pray for, they ought in their practice to aime at, and labour for; else their prayers are hypocritical, as going out of fained lips.

Seeing therefore we are taught before all things, to pray that God's name may be hallowed, and glorified, this ought to be our study and practice: The same may be also inferred from the

the following petitions, wherein we pray that Gods Kingdom may come, and his will be done on earth, as it is in Heaven. Gods name is glorified, when his Kingdom is advanced and established, and his will is done; His glory is the prime object, and end of his Will: the holy Angels in Heaven do all things according to the Will of God, and to his glory: their only design, is to promote his glory; and we are to pray, and therefore to desire, intend, and indeavour, as far as lies in us, that God may be glorified here on earth, by our selves, and others, as He is in Heaven.

The same thing is taught us in the *Doxology* in the close of that prayer, *For thine is the kingdom the power [and the Glory,]* that is, All glory is due to thee.

Which may mind us of another Text of the *Psalmist*, which together with a Precept for this duty, gives us the general reason, declaring the equity of it, *Psal. 29. 1. Give unto the Lord, the glory, that is due unto his name.* Therefore is Gods glory to be sought in all our doings, because this glory is due unto his Name; All glory is due to God; and that because all things are from him and by him as Creator, *Rev. 4. 11. Thou art worthy, ô Lord, to receive glory and honour and power, for thou hast created all things; and for thy pleasure they are, and were created.* Most just and reasonable it is, the author of any thing should have the honour of his own work. This reason is expressly given by the Apostle, *1 Cor. 6. 20. Glorifie God with your bodies and with your souls for they are Gods.* God made all things for himself, that is for his own glory; and that which was His end, ought



to be made ours too : else we shall disappoint him, as far as lies in us. To strengthen this Argument, we are to consider ; That not only our Being, is from God ( which were enough to intitle him to the honour of all our doings ) but also all our Actions, are dependent upon him ; we do not only live and have our Being, from him, but in him we *move* too, we *act* all things by a constant supply of power from him : our meat, and drink, and every thing else that we use, are his gifts ; so is also our stomach, appetite, and power of eating and drinking ; therefore it is most unjust to use them to his Dishonour, and most equitable to use them to his Glory. We have all from him *jure beneficiario*, and as *Feudatories* ; with reservation of service, and honour to the *donor*, in the use of them. *All rivers run into the Sea.* All our store is from the Fountain of Gods grace, and therefore ought in course of highest Reason, to be directed again into the Ocean of his glory, seeing we have nothing but from his bounty, and can do nothing but by his power ; it is most unreasonable we should do any thing by his power, against his honour.

2. But, secondly, It is not only a point of manifest Equity and Justice, to promote and serve his Honour in all our doings, because we depend upon him, not onely for the original of our Being, but also for, and in all our actions : but it becomes us upon the same account, in point of gratitude, to honour him : A most ingrateful part it is, for us, that are so much obliged to him, for all that we have or have had, to do any thing willingly or negligently to his dishonour. And this obligation of gratitude is increased, according to the De-

grees of Gods bounty and mercy, towards us men, above other Creatures, and as Christians above other men; and as we have in both respects partaked more of his liberality and grace, than is, more natural and temporal blessings, than other Men; and more grace, or means of grace than other Christians.

3. And as in point of Equity and Gratitude we are obliged to honour and glorifie God for what we have already received from him; so in point of prudence, it concerns us to take heed of dishonouring him, and thereby displeasing, and provoking him, upon whom we still depend intirely, and absolutely for all that we do, or may need; and all that we may desire, or hope for. Let vulgar Reason judge, whether it be not against common prudence, for a man wilfully to neglect him, upon whom he hath such an absolute dependence, or, whether it be not a point of necessary wisdom, to seek to gain and keep his favour, by being carefull to please him, in that which we know to be his only interest, which is, *his glory*.

The Equity and obligation of this duty might further be demonstrated from the Excellency of Gods nature, from whence he is called the *Lord of Glory*,

*Psal* 24. 10.

29. 3,

*Eph.* 1. 17.

*ry, the King of glory, the Father of glory and the God of glory.* He

we no such dependence upon him as hath been mentioned, nor any

relation to him; yet, ought he to be glorified for his own excellency, glorious Essence, and worth. Amongst men, honour is due to them, who are honourable (especially in their personal qualifications)

tions )  
nor de  
But  
most c  
to us.  
of Rela  
and re  
such ar  
band &  
If v  
good  
to their  
their F  
full to  
assump  
us, as c  
It w  
bundan  
I shall a  
ration  
to God  
man is  
and to  
all the  
targed i  
out the  
glory of  
Witho  
God, a  
do. For  
To b  
stingui  
in Dev  
Majesti  
tio

tions) from them that have no relation to them, nor dependence upon them.

But our duty of giving glory to God ariseth most clearly from our Relations to him, and his to us. For he hath assumed to himself all titles of Relation, which require the greatest honour, and respect from their subjected Relatives: such are the Titles of *King, Lord, Father, Husband &c.*

If we will demean our selves as becometh good Subjects to their *King*, as good Servants to their *Lord*, Children to their *Father*, Wives to their *Husbands*, then are we in all things to be careful to preserve, and seek his honour, who by the assumption of those Titles hath as well honoured us, as obliged us to honour him.

It were easie to multiply reasons to shew the abundant Equity and Obligation of this duty; but I shall add no more at this time, than the consideration of two special duties which every man ow's to God, and whereby in Scripture the whole duty of man is frequently described; these are, *to fear God*, and *to love him with all the heart, and, all the soul, and all the might*. Neither of which duties (so often urged in Scripture) can be truly performed without the observation of this rule, *of giving God the glory of all we do*; at least in the first sense, that is Without being careful to preserve the glory of God, and our respects thereto, in all that we do. For,

To Fear God, as it is an act of Religion (distinguished from that slavish fear, which is found in Devils and wicked men) is to reverence his Majesty, and to have an awful respect to his ho-

nour, in all things, being ever jealous and fearfull of doing any thing, that may dishonour or displease him,

It is a fear of Reverence, and highest Honour, which is the duty of men to God, as **Rev. 14. 7.** the highest Majesty: such as is that fear, which is expressed by the Attribute given by men to their Sovereign Princes, when they call them *Dread Sovereigns.*

The like regard to the glory of God, must needs be in all them that love God, with that Divine holy, and peculiar love, which is due to God, and God, that is, *with all the heart, and all the soul, and all the might*, according to the tenour of the first and great Commandment. This kind of love is that which constitutes, and distinguisheth, the true filial fear of God. And that constant respect or regard, to the glory of God, which this Tenor requires, is, not onely an inseparable concomitant of such a Love, but also an essential property thereof. For as all vertuous love (which the Philosophers calls love of Friendship) consists in affecting and seeking the good of the beloved, for his own sake. So the true love of God, must needs consist, in the seeking of his honour, and glory, which is the only good, which is competible to him. And therefore there is no way for us, to testifie our love to God but this; at least none, wherein this is not contained. Therefore what ever pretences men may make of love to God, who have no sincere affection for his glory, can be no better than hypocritical. And must needs appear so, to the conscience of the pretender, if he will consider, that the glory of God, is the only Interest, wherein



is capable of being served. For as we cannot profit God, any way; so neither can we please him any other way, than by this, of aiming at his Glory; or ( which is all one ) desiring to express our respect to him. That saying of the Apostle *Love is the fulfilling of the Commandments*, is verified as well of the Commandments of the first table, as of the *second*; and doth truly import no less, than that love to God as well as men, doth consist in the keeping of his Commandments; according to the words of Saint John, *This is the love of God that we keep his Commandments*, and the like of our Saviour's, *If ye love me, keep my Commandments*. But this is not the entire meaning of the words; but also that the right keeping of the Commandments, is only that, which proceeds from love to God; so that, were it possible for a man to keep all the Commandments, without any other love, than that which men have for themselves, ( which must needs be impossible, because to love God is not only *one*, but the *chief* of the Commandments ) he could not truly pretend to have kept any of them; at least not in the Gospel-sense, that is, in *Spirit and truth*. To serve God in spirit, and truth ( according to the Law of the Gospel, and which I understand to be a main part of that *Reformation* under the Gospel which the Author to the Hebrews mentions, ) is, not only to serve him in the doing of such things as are good in themselves, and, as such, distinguishable from the Ceremonial precepts of the Law; but also to serve him in love for his own sake, that is, for his honour and glory. This is it, which distinguisheth the good

Joh. 4. 3.

Joh. 1. 21.

actions, of carnal and unregenerate men, from those, of the truly faithfull. It is manifest by experience, that not only carnal Christians, but the most barbarous Infidels, do many actions agreeable to the Law of God; but, in as much as no such person, makes God the end of his actions, those actions are not sincerely good, nor so much as acts of Obedience to God, who requires to be obeyed in Love.

Now as these two common Duties, which expresse the whole service of God, cannot be truly performed, without the observation of this general precept in the Text; so, much less can that, which is nothing else but the perfection of these, that is, the duty of holy Zeal for God. For godly zeal can have no other proper design, than the glory of God. But I forbear to insist upon this, or to add any other reasons for the confirming of the point, because I shall have occasion by way of motive, to mention the same again with others, in the practical Application whereunto I am now to proceed.

το ὑμῶν,

**T**He first general use which is to be made of all Pradical Doctrines (such as this is) is, that of Examination. As oft as we read, or hear of any duty, required from God, and generally incumbent upon all Christians, it is the proper part of every mans Conscience, to reflect upon it self, by way of Examination, whether that duty be, or hath been observed, and performed by him? This therefore is now to be done by us in reference to this general rule of Christian practice.

Let  
Wheth  
our d  
Consci  
faithful  
already  
which  
Answer

I. V

glory o  
which  
Hast th  
to his k  
tender  
do any  
thy self  
dalized  
voted  
life, in  
and his  
set Go  
frequent  
the glo  
rule, by  
manner

The  
the ma  
which  
put up  
(ackno  
it self, i  
sue of s  
be of go  
of the C

Let every one of us consider, and examine, whether we have observed this rule or no in all our doings. And for the assistance of any Conscience, that may be perswaded to such a faithful Application, I shall (from the premisses already laid down) draw up the *Interrogatories*, which each man should charge upon himself to Answer.

1. Whether hast thou had any such regard to the glory of God, as to take heed of any doing thing, which thou knowest to be contrary thereunto? Hast thou been careful to act nothing disagreeable to his known Will? Hast thou been so jealous and tender of his honour, as not willingly, or needlessly to do any thing which had any appearance of evil, to thy self or to others, who were like to be scandalized thereby? Hast thou consecrated and devoted thy whole self, and all the Interests of thy life, in the desire and designe of thy heart, to God, and his glory? Hast thou by a general proposition, set God for the end of all thy doings? Hast thou frequently minded, considered, and thought of, the glory of God in thy doings; and made it the rule, by which thou hast ordered the matter and manner of them?

*These Interrogatories* being all drawn out of the main parts of that Explication of this Rule, which hath been premised, are necessary to be put upon the *Examination*, by every Conscience that (acknowledging this duty) would rightly censure it self, in reference to the practice thereof; the Issue of such an Examination, sincerely made, may be of good effect to the soul, whatever the answer of the Conscience should prove to be. For, either it

will tend to the Comfort of the Conscience, which shall be able before God to testify its own performance of these things, though with weakness and imperfection, or it will be useful, towards a profitable effect of Humiliation, and Repentance, upon the Conviction of the neglect of so main a duty: There can be no greater Comfort to the soul of a Christian, than that which duly ariseth, from the practice of those premises: because there can be no greater evidence of Sincerity in the heart, than that of such a practice. For this (if any thing) is, to be really and truly godly, upright and faithful before God. Such a one is the man after God's own heart; Who is or can be, a more faithful servant than he that aims at his masters honour and service in all that he doth? I may therefore with greatest confidence say to such a soul, *Well done good and faithful servant, enter thou into thy Master's joy.* The utmost of spiritual Joy, and Consolation belongs to that soul; which certainly hath as high an Interest in Gods favour, as God hath in his heart. There can be no higher argument or evidence of the fear, and love of God than this; and consequently, no better title to all those promises, that are made to them that love or fear God. Oh that we were all able to apply this comfort to our own souls! Which is to be feared, can be done but by a very few.

I must therefore for an impartial application of this point proceed to such matter of Reprehension as is due to several sorts of persons for the non-performance of this duty. Which Reproof must needs fall most heavy upon them, who in stead of acting all to the glory of God, do act direct-

ly contr  
denied,  
words.  
posite, t  
only ( b  
the glor  
and ma  
glory o  
that th  
as in t  
should h  
men, p  
business  
and to  
from m  
there a  
ous defi  
men is  
as if t  
had in  
end.

It m  
that su  
my, an  
by the  
hians, a  
long as  
loudly  
actions  
in any  
To  
ously,  
and a  
(but p



ly contrary to this end. It is too notorious to be denied, that most of the Affections, Thoughts, words, and Actions of many men, are directly opposite, to the Glory of God. I speak of such, as not only ( by infirmity ) do sometimes act contrary to the glory of God, but do make it their study, work, and main business, to dishonour him. As if the glory of God were the object of their envy; and that they were resolved to prejudice it, as much as in them lies, and that, as near as they can, He should have no glory by them. Herein are wicked men, perfect children of the Devil, whose whole business it is to procure the dishonour of God, and to oppose the glory which he should have from men. And though it be scarce credible, that there are any men, which have any such malicious design, against God; yet the practice of many men is as subservient to this Diabolical design, as if they were professed Confederates, and had indeed combined with the Devil to this end.

It matters little to the Credit of this Nation that such prodigious expressions of open blasphemy, and defiance to God, as are said, to be used by the \* *Italian* and \* *French* Ruffians, are not heard amongst us; so long as the plain sense of them, is as loudly proclaimed in the lives, and actions, of our Countymen, as it is in any of theirs.

\* *Je revie  
Dieu maugro  
dedieu.  
\* malgrado  
dideo &c.*

To deny God, obstinately customarily, industriously, in our works, or to act in despite of him, and all his Commands, is nothing less to him (but perhaps something more) than in bare words

of a prophane course, so to blaspheme him as they are said to do.

Others there are whose doings are not so notoriously contrary to the glory of God, yet have they no respect to it in any thing they do. They are no such absolute enemies to God, and his glory, as those elder sons of Belial, nor are they any true friends to him; but do as much neglect the glory of God, as others do oppose it: so far from doing all to the glory of God, that they do nothing at all to this end. They have no such design, in any thing they do; they have other ends, in all that they do; and for This it is the least of their care, it never enters into their thoughts: They never mind what becomes of Gods glory, so their own ends be served. Oh how do the greatest number of men slight, vilifie, and neglect, this great Design of the Creator, and his Whole Creation? How little are they moved with it at any time? There is no carnal or worldly end, so petty, and inconsiderable, that signifies so little to them, as this doth, or that will not move them much more, than any consideration of this end, What a deal of study, and pains, will men take for other ends? how little will they do for this? what a cold Argument it is, to tell men, Such a course, or such a practice, tends to the glory of God, and for that end is to be imbraced? Tell them of a course that will bring honour, profit, or pleasure to themselves in this world you move them to some purpose; But, if you talk of nothing, but the Glory of God, they regard you not. Yea so far are most people from respecting the glory of God, in all their actions: that they neglect it in their Religi-

ous actions which they perform not so much for this, as for other ends, which respect themselves, as their Reputation and Credit, or at best the Peace of their Consciences which will not always be maintained, with a totall neglect of Religion.

Hitherto I have spoken of such persons as do not so much as pretend to the glory of God, in any thing they do,

But there are that pretend much to this end, who intend nothing less; Pretend to seek and aime at nothing so much as Gods glory, when their only ends are, no other than carnal, and worldly interests, as of Gain, Power, and Dominion, popular applause, and preferment amongst men. Just as *Jehu* did when he *2 King. 10. 16* said, *Come see my zeal for the Lord*; whiles he sought nothing so much as his own interest of Power and Dominion. *Wretched dust and ashes*, that we should not tremble to make so bold, with the most sacred thing in the world (*the glory of God*) as to make it a stale, and decoy, to the service of our own base lust, and humors.

But yet is not this altogether so abominable, as is the practice of them, that have had the face to pretend this same sacred End, in such actions as are most directly opposite thereunto: To pretend the glory of God, as the end of such doings, which are as highly dishonorable to his name, as the most malicious Enemy thereof, *Satan* himself, could suggest, as diametrically opposite to the will and honour of God, as the *Zenith* of the highest Heavens, is to the *Nadir* of the lowest Hell

Hell, What greater wickedness can be acted, than that which hath been done in Gods name, and under a pretence of his glory? Who knows not that this hath been the plea of the very worst of *Hereticks, Schismaticks, Sacrilegious persons, Persecutors, Rebels, Traitors, Murderers*, and all seditious and factious persons? And that, under the pretence, of advancing the Kingdome and glory of God, all manner of power, Civil and Ecclesiastical together with all law, equity, peace, order and right, hath been violently opposed? Yea & (which is the most prodigious riddle of impiety that ever was heard of) the sacred *Articles of Christian Faith*, all ordinances of Religion and all solemn Means, Methods, and Rites of worshipping God, all maintenance and Ministry of the holy Gospel, have been zealously opposed, upon no other pretence, than the Glory of God. As the Infidel *Jewes* would have perswaded the blind man in the Gospel, to give  
 Joh. 9. 24. praise to God, by denying of *Christ*: So, have men been perswaded to give glory to God, by prophaning his House, robbing his Altar, persecuting his servants; nay, what if I should say, by blaspheming his Name?

To say, That God may be blasphemed, to the honour of his name, and that the grossest acts of moral impiety, such as prophane swearing, cursing, and all kind of uncleanness, riot, and drunkenness, may be professedly done to the Glory of Gods free grace, is no more than hath been owned, and asserted, by our *Ranters*, and *Libertines*:

Not to mention the horrid opinions, and expressions of Gods being the cause of Sin, by necessitating

cessitating  
 determin  
 by an  
 then t  
 ments  
 lute D  
 have h  
 so ill a  
 sense.  
 parall  
 sane  
 hearti  
 wheth  
 such  
 of ot  
 4.1  
 ty, d  
 hithe  
 be ex  
 deed  
 us.  
 we h  
 gene  
 ons;  
 own  
 How  
 have  
 How  
 end  
 zeal  
 end,  
 we  
 wor  
 cold



cessitating, effectually and irresistibly moving and determining the wills of men to the worst of sins; by an efficacious decree first ordaining the sin, and then the eternal punishment thereof in hell torments, and all to the glory of God in his absolute Dominion and Justice. I hope, the men who have held forth such expressions, have not meant so ill as their words seem to signify, to common sense. And therefore, it is not my intention to parallel them to the forementioned ranks of profane mockers of God and his Glory: Only, I heartily wish such Teachers, would sadly consider, whether those Doctrines be like to produce any such glorious conceptions of God in the minds of other men, as they pretend they do in theirs.

4. But my Reprehension cannot without partiality, determine in such a list of persons, as I have hitherto described; because it may, most justly, be extended to a better sort of Christians, and indeed to the best, which are to be found amongst us. For doubtless, We are all to blame in that we have so little regarded the *Glory of God*, in the general course of our thoughts, words, and actions; In that we have sought our selves and our own ends so much, and Gods glory so little. How few of us, can say, but that other ends have been more regarded by us, than this? How seldom, and how slightly, do we mind this end? how little care have we to secure it, or zeal to procure it? Were this indeed our chief end, we would be more careful of our waies; we would not be so loose, so carnal, vain and worldly, in our common Actions; so negligent, cold, lazy and sleight in our Religious Actions.

Were

Were the glory of God more pretious to us, other ends would not be so much over-sought by us. We have all cause to be humbled before the Lord, for this general sin of neglecting his glory; hath the Lord deserved so to be sleighted by us? nay, Which of us can say, but he hath infinitely deserved, we should have had all the zeal that is possible for his Glory? Should he regard us, and our welfare, no more, than we do him, and his glory, what would become of us? With what face do we expect to appear before this glorious God, whom we have so much sleighted? How can we pretend we love him with all our hearts, and all our might, whiles we have no more Affection, for that which we know to be his only Interest? and that which is so infinitely dear to him, is so little valued by us? How can we expect to be eternally glorified by him, and with him, that regard his Glory no more than we have done? Oh let us take the shame of this unkind and ingratefull neglect upon our selves.

And let me close the Application of this point with a press'd Exhortation, of all that profess to love and fear the Lord, from henceforth to be more mindful of this Rule in all their doings: To which purpose (considering the generality of indisposition thereunto, which hath been already declared by way of Reprehension) I cannot think it needless to re-inforce the Exhortation, by some addition of Motives, and Arguments to the reasons before alledged.

I. As, to know the end of his actions, distinguisheth a man from a beast; so to chuse and propose a good end, distinguisheth a good man from

from  
we are  
as good  
chief  
dinate  
end in  
No  
of it,  
action  
while  
cerely  
witho  
famed.

Her  
Religi  
and th  
to God  
his w  
they a  
ness w  
hath n  
he said

Thi  
prope  
the w  
sacred  
is sequ  
devot  
is ther  
into in  
holine  
singul  
there  
called

from a bad. As men and reasonable creatures, we are to have some end in all our doings; and, as godly men, the glory of God ought to be our chief end, to which all others are to be subordinate, and therefore ought we not to have any end inconsistent with this.

Nothing so much dignifies an Action as the end of it, and no end so worthy as this, by which all actions are sanctified; even the commonest actions while they are (though remotely) truly and sincerely designed to this end, are *hallowed*; and without it, the most Religious action is *profaned*.

Herein consists the form, essence, and spirit of Religion, properly so called. Godliness, both name and thing, is nothing else, but a Religious affection to God, expressed by such acts, as are agreeable to his will and honour, and done for this end, because they are so, he that counts or calls any thing Godliness which hath not this end, (that is, which hath not God for its end) doth not understand what he saith.

This also is true *Holiness* in the most distinct and proper notion, which imports a separation from the world, with a devoting of a thing to the sacred Majesty of God. Look how much a man is sequestred from sin, and from the world, and devoted to God, and his glory; so much Holiness is there in him. Holiness is commonly distinguished into *inherent* and *relative*; but, to speak strictly, all holiness in a creature, is relative; importing a singular consignation unto God. Not, but that there is such an inherent quality, as that which is called Holiness, in all true Saints; but because the reason,

reason of the name, and the formality of the thing consists in the reference of this quality to God, as the rule and end of it. That kind of holiness in men, which is commonly called inherent, or practical, consisting in dispositions, habits, or acts, is such only in reference to God and his glory, which is the object or end of them. And therefore no such vertuous Habits, or Acts, as have not this reference, principle and end, have any thing of the nature of true holiness in them. For this reason, moral vertues and good actions, of meer heathens, amount not to the nature of holiness. A relative holiness may be, ( and is in Scripture ) attributed to other things, both natural, and artificiall; but no creature is so truly capable thereof as Man; because he is not only capable, of being separated, and consecrated, to the service of God, by a power, or will, Extrinsecal to himself, as other things are; but by a proper design, dedication, and devotion, of his own. Man by

*Ovid.*  
*Sanctius his*  
*animal.*

*Ratiores Del,*  
*Tertul.*

by nature is a *Sacred Creature*, having a kind of natural Consecration to God, from that image of the Creator which is stamped upon him in the Indowment of Reason, which the Father truly calls a *Divine thing*: So, Man may be called the *Priest* of the visible world, out of all the Tribes of living Creatures, elected, qualified, and appointed to celebrate the glory of God; not only for himself, but as it were in the name of all the Creatures of this lower world.

This was his office and dignity according to the

the pr  
kind,  
profane  
unable  
been  
Man un  
Sanctifi  
God, w  
20. 27.  
are mac  
crifices  
Christ.

This  
fore, as  
observa  
we are  
our selve

For to  
tion from  
to be  
and Holy  
our Ba  
duty as  
from th  
as Christ  
y man i  
ble to th  
speak in  
im.

But if  
shall find  
all that  
is Father  
have fir



the prime intention of his Creation. But, all mankind, being now, by original and personal sin, profaned, & become unworthy of, indisposed and unable to perform this Priestly Office; God hath been pleased to ordain a new Consecration of Man unto this Priesthood, by the grace of a new Sanctification in Christ, effected by the Spirit of God, which is *the Unction from the Holy one*, 1 John 2. 20. 27. given to all true Christians, whereby they are made *a holy Priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ.* 1 Pet. 1. 5.

This is the true nature of holiness; and therefore, as Saints, we are especially bound to the observation of this Rule: And Saints we are by *Calling*, as many as profess our selves to be Christians: Rom. 1. 7. 1 Cor. 1. 2.

For to profess Christianity, is to profess a Separation from the prophane world, and the flesh, and to be devoted unto God, the Father, Sonne, and Holy Ghost, according to the expresse form of our Baptism. And that we are obliged to this duty as Christians, may further be inferred both from the Example, and Precepts of Christ, which as Christians we are ingaged to follow. And every man is so much a *Christian*, as he is conformable to the *Example*, and *Doctrin*e of Christ; or, to speak in the Apostle's phrase, as *Christ is formed in him.*

But if we look upon the Example of Christ, we shall find that the main design of his whole life, in all that he did, said, or suffered, was the Glory of his Father, *Joh. 17. 5. I have glorified thee on Earth, I have finished the work which thou gavest me to do.* *Joh.*

*Joh. 7. 18. He that speaketh of himself, seeketh his own glory, but he that seeketh His glory that sent him, is true, and no unrighteousness is in him. Joh. 8. 50.*

*I seek not mine own glory. Joh. 5. 30. I seek not mine own will, but the will of my Father which sent me.*

And for the Precepts of Christ, they are all particularly levelled at this mark, that God may be glorified in us, as he was in Him.. This Apostolical precept, is it self no other than a Precept of Christ's, who sent his Apostles to teach all that

they should make Disciples; to ob-  
 Mat. 28. 20. serve all that he had commanded

That first branch of the Angels Song at the birth of Christ, doth shew what was the ultimate end of his *Incarnation*; For those Words *Glory be to God on high, &c.* are not only Votive importing a laud, or holy vote; but also Indicative, and Doctrinal, shewing as well what would, and should be, the effects of Christ's Comming as wishing that they might be such.

Another Motive to this duty may be drawn from the Omnipresence of God and His Omniscience. It behoves us to have a constant due regard, to the glory of God in all our doings for this reason, because they are all done in His Presence, and in his Eye: And because he taketh particular notice, not only of all our thoughts, words and deeds, but also of the Designes, Ends and Intentions that men have in them. He observeth what regard men have to him, and how much he is respected, or neglected in any Carriage or Action of men. And what Subject will not be careful of his behaviour, in the *Kings* presence

that it may be such, as may shew a due respect to his Honour?

But this is the case of all men: we are continually in the presence of God, we think, speak, and act all before God; and therefore ought to have a constant respect to his glory, if we have any respect to himself: For he that respects not the glory of God, respects not God at all. Men have other Interests wherein they may be served by their Attendants or Friends, besides their honour; as pleasure, and profit. Much may be done, to serve an earthly Lord in his *pleasure*, or *profit*, which is against his honour.

But the only interest that God hath, is his *Honour*; he is incapable of any Profit: therefore *when we have done all we can, we are unprofitable servants* to him. Profit our selves we may (as we shall hear, and no way so much, as by observing the duty of the Text) but Him we cannot profit. And though we may please him, yet that can be no otherwise, than by honouring or glorifying him. Where there is a zealous and faithful affection, it will move a man to promote the honour of the person affected, in his absence, and in such things as he is never like to know of: And therefore, if we loved God, we would seek his glory, though he should take no notice of it. But to neglect this in his presence, and under his special observation, argues not only want of love but many degrees of contempt. On the other side, it is not only an ingagement, but an encouragement, to direct our doings to Gods glory, because we know he seeth and observeth what respect we have to him, and is ready to reward it: Which brings me to the last motive that

I shall mention; and that is to be drawn from the benefit of this practice to a mans self: Such should be the disposition of a Christian, that he should be desirous of Gods glory, though it were without any benefit to himself; nay, though it were by his own annihilation or destruction: Such was the affecti-

Exod. 32.32.

Rom. 9. 3.

on of *Moses*, and Saint *Paul*, in those heroical expressions of highest piety; wherein they wished to lose their part in their everlasting injoyments of Gods favour, rather than he should want the Glory of his Mercy in the multitude of their Bretheren: For, though I think it possible, they might also in their wishes prefer the good of their bretheren, as being many, before their own single felicities: yet, because, by my Text, I know it was their duty, even in such a choice, to respect *God's glory* principally, therefore I conclude they did so. And though I would not intimate any thing to the abatement of their praise in those expressions; yet do I think it, no extrem hard choice to a religious mind, to prefer the glory of God, before any possible felicity of his own; because he may prefer it before his Being, which he knowes to be necessary to such a possibility. I can easily believe, that ingenuous Au-

*Relig. Med.*

thor spake very Cordially, who concludes his Book, with that high strain of piety: Let God be glorified though with mine own destruction. Indeed, I much doubt, whether it be possible for a man to wish, or be content, to be damned to the Eternall tormentsof Hell, and to lie under the curse and hatred of God, upon this condition, or to this end, that God may be gloried; But simply to lose *Heaven*

and (condit  
a devo  
on any  
science  
though  
Rule o  
the g  
practic  
do, it c  
spect r  
would  
and to  
opposit  
The  
as they  
their o  
Befic  
science,  
rightne  
constan  
evidenc  
fed tha  
honour  
for them  
grees o  
degrees  
glorific  
the great  
acts not  
ward fr  
good, or  
The v  
fore it,



and ( if it could be ) his Being withal, upon such a condition, I think might be the deliberate choice, of a devout soul. But because God hath not put us upon any such choice, we need not solicit our own Consciences, with any such imaginary supposition. And though the Rule of the Text, be indeed a perfect Rule of Self-denial, justly understood; yet such is the goodnesse of God, that he will *reward* the practice of it: and because he hath promised so to do, it can be no part of our duty, to set aside all respect to the benefit of our duty, because so to doe would be to frustrate one end of his promises, and to sleight his bounty, which would be a plain opposition to his Glory, which we pretend to seek.

They are therefore no such friends to God's glory as they pretend, that say; Men ought not to respect their own benefit, in any service that they do to God.

Besides the present comfort of a mans own Conscience, bearing witness of his integrity, and uprightness of heart to God-ward, ( whereof this constant seeking of his glory, is the most infallible evidence ) ; the Lord hath promised that he will honour them that 1 Sam. 2. 30, honour him, and hath provided a Crown of glory, for them that glorifie him : And certainly the degrees of glory hereafter will be answerable to the degrees of zeal and Industry that men had here, to glorifie God: the more a man seeks God's glory, the greater shall be his own glory; whereas he that acts not for God, cannot in reason expect any reward from him, for any thing that he doth, how good, or how much soever it be.

The want of this end, or preferring any other before it, frustrates a man of the heavenly reward.

I say, *the heavenly*; because some temporal reward may be received, for well doing, by him that hath no such sincere respect to Gods glory. He that hath other ends which he respects either only, or chiefly,

shall have other proportionable rewards, as *Jehu* had. But if thou doest all, for the glory of God especially, (though not only) all thy doings, and all Gods dealings, and mens doings, or dealings by thee, shall be turned to thy good, *Rom. 8. 28. We know that all things work together for good to them that love God.*

Before I conclude my discourse upon this point (which I have already declared to be the most fundamental Canon of Christian Religion); I shall add to what hath been hitherto spoken concerning it, 1. Some special Notes or Characters, whereby it may be discerned, whether a man walks according to this rule, or no. 2. Some particular Directions useful to be observed, in order to the general practice thereof.

First I shall propound some proper signes, whereby a man may be able to judg whether he hath any such religious affection, to the glory of God, as this duty requireth.

1. He that hath an intire loyall heart, to God and his glory, will value Gods interest above his own, in every thing that he hath, or doth: This is a generall note of integrity to God-ward. If the heart be truly faithfull, there will be no interest of his own, so precious to him, as the interest of God. Men in the flesh have many interests, ends, and projects, which they seek in order to the contentment of their various appetites; as bodily life, ease, safety, liberty, wealth, health, honour and pleasure.

Now  
to con  
every  
so he  
that l  
which  
ingag

Th  
all th  
scende  
ture c  
tend t  
Lords  
hast tak  
ver; i  
self in  
with t  
coverd  
incense  
flower  
thou ha  
Moreov  
whom  
sacrific  
ney, i  
own,  
and tis  
doth n  
deed o  
proprie  
away a  
still co  
take it  
gave i

Now it is the part, and property of a godly man, to consider, that as God hath a general interest in every thing that is, or is done, in the world; so he hath a more special interest in him, and all that belongs to him; in respect of the propriety which he hath in him, and his special and peculiar ingagement to him, above other men.

The interest that God hath in the world, and all things that belong to it, is universal, and transcendent, infinitely above any interest that a creature can have in any thing, whereto he may pretend the most absolute propriety. *The Earth is the Lords and the fulness thereof. Ezek. 16. 17. &c. Thou hast taken thy fair Jewels of my Gold, and of my Silver; which I had given thee, and madest to thy self images of men, and didst commit whoredom with them. And took thy broidered garments, and coverdst them, and thou hast set mine oyle, and mine incense before them; my meat also, which I gave thee, fine flower, and oyle, and bony, wherewith I fed thee, thou hast even set it before them, for a sweet savour—* Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. No mans money, meat, garments, children, are so much his own, as they are God's. God's gifts they are all, and tis he that gives us an interest in them, but doth not destroy or evacuate his own. For God's deed of gift to the creature, doth not alienate the propriety, as man's doth; he doth never give away any thing, from himself, and therefore may still command, what ever he hath given; and take it away again, with as much justice, as he gave it with mercy: What ever we have, we

hold by title of *frank Almoign*, as the Lawyer, speak, and as *usu-fruñuaries* rather than proprietors.

But besides this common interest of God's, as the true and sovereign proprietor of all things, he hath a special interest in his own people, and in all that is theirs, as his peculiar servants: And this is not only to be acknowledg'd by them, but preferred before any interest of their own; and so will be, by every faithful servant. And therefore he will be content at any time, to resign and depart from, neglect and disregard, his own interest, to promote, salve or secure, the interest of God's glory. A godly man looks upon all that he owns, as God's, more than his, and therefore will be ready to use it, or leave it, lay it down, or lay it out, according to the will of God, and as may make most for his glory.

Agreeable to this first general Note of observing this rule, is the practice of Self-denial, and Mortification of carnal lusts. Look how much of self-denial is found in any man, so it be sincere (and not partial, denying himself in one thing, to serve himself in an other) so much of Religion towards God. For the greatest Let, that men have from seeking God's glory, is self-love: Carnal self-love (I mean), or inordinate love of the carnal Self. For there is an innocent kind of self-love founded in the law of nature, and supposed in all the promises of reward, to the obedience of God's Commandments, as they are propounded for motives thereunto. Whiles God doth invite or encourage us to seek, and serve him, with promises of advantage to our selves, by so doing, he must needs allow us some measures of love for our selves, else

such

such an  
dience,  
ing w  
at all  
selves;  
Inde  
fin, or b  
rule, a  
Charity  
valent  
thy self  
do unto  
this Sel  
terms,  
effects,  
comm  
Heaven  
out; our  
use all  
sure &  
But  
be man  
out it,  
there is  
nocent  
pedime  
ercised  
subord  
which  
self-lov  
of God  
is in tr  
seeking  
man m



such arguments would be no just motives to obedience, but temptations to sin, if all self-seeking were so. Such motives could have *no* effect at all upon our wills, if we *did* not love our selves; nor any *good* effect, if we *might* not.

Indeed, this natural self love is so far from being a sin, or breach of any Commandment, that it is the rule, and measure, of the great Commandment of Charity: expressed in those two general, and equivalent precepts, *Thou shalt love thy Neighbour, as thyself*; And, *Whatsoever you would that men should do unto you, do you unto them likewise*. And though this Self-love be not where commanded, in express terms, because it needed not; yet the immediate effects, and instances of it are: As, when we are commanded to *lay up for our selves treasures in Heaven*; to *seek those things which are above*; to *work out our own salvation with fear, and trembling*; to *use all diligence to make our Calling and Election sure* &c.

But to return from this Digression: Though it be manifest by the premised discourse, and, without it, by the direct light and law of nature, That there is a kind of self-love which is more than innocent, and consequently, which can be no impediment to that love of God, which is to be exercised in the seeking of his glory, but may be subordinate, and subservient thereunto; Yet that which is commonly understood by the name of self-love is indeed the greatest Enemy to the love of God; And the seeking our Selves inordinately is in truth the only thing that diverts us from the seeking of God, and his Glory. For, though a man may be turned aside from his duty of obedience

ence to God, by an irregular love, or fear of men. And though the pleasing of men be an ordinary temptation to that which is displeasing to God; yet, both that love, and fear of men, is reducible to self-love as its principle and end. And this vicious Self-love though it be not the only thing which is understood by the name of Original sin, yet may it fitly enough be so called: in as much as upon strict examination, it may be found to be the root, and original of all actual sin, both of omission, and commission: So that in what degree a man is able to overcome this Lett, in such degree he is free and prepared to seek and serve the glory of God. And he that is thoroughly willing, and able to deny himself, shall find nothing to lett him from serving of God.

And yet so true it is, that whiles God wills us to have such an universal respect to his glory, as is expressed in this Rule, he doth not inhibit us the love of our selves, that, upon a right understanding of the matter; it will be evident to a true believer. That he loves himself best, that loves God better. And this is most manifest upon the account of that finall happiness, which is promised in the life to come, to them that love God. And, because this is the chief and highest interest of a believer, it is certain that the best way to secure, and promote a mans own interest, is to secure the Interest of Gods glory, with the utmost of fidelity and holy zeal.

Secondly, He that hath such a true respect to Gods glory as this Text requires, will be grieved at, and for, the dishonour of God; whether it be done by himself, or by others.

1. As oft as his conscience shall charge him

with t  
of God  
is that  
accordi  
is for  
God.

God  
the Sc  
effect,  
to God  
reprob  
is the  
not at  
God.

tends  
indeed  
consequ  
fears.

School  
tion; wh  
Salvati  
Vote of  
to God

2. F  
glory  
own fin  
on the  
dishon  
down

v. 158.  
cause th  
his for  
lins, th  
was v

with the doing of any thing contrary to the glory of God, he will be heartily grieved for it : And this is that which the Apostle calls *Godly sorrow*, or *sorrow according to God* : namely that only, whereby a man is sorry for the displeasing, or dishonouring of God.

*Godly Sorrow* is the Scripture-name for that which the Schools call *Contrition*, and is the proper effect, and therefore an infallible signe of love to God. A carnal man, and he that is worse, a reprobate, and a devil, may be grieved for sin, as it is the cause of Mischief or misery to himself ; but not at all, as it is dishonourable and offensive to God. The carnall man's sorrow, which he pretends for his sin, is not so much, nay not at all indeed for the sin, as such; but for the events, and consequences thereof, which he either feels or fears. And yet this is the only sorrow which the School Doctors understand by the term of *Attrition*; which some of them maintain to be sufficient to Salvation, if it be joyned with Absolution, or but the Vote of it : By which Doctrine, all necessity of love to God, or respect to his glory is perfectly excluded.

2. But whosoever hath a true respect to the glory of God, will not only be grieved for his own sinnes, but also for the sins of others, upon the same account; because thereby God is dishonoured. *Psal. 119. 136. Rivers of tears run down mine eyes, because they keep not thy Law, and v. 158. I beheld the transgressors, and was grieved, because they kept not thy word.* Other mens sins were his sorrows : He was more grieved for other mens sins, than they were for their own. *Lot in Sodom was vexed with the filthy conversation of the wicked,*

wicked, 2 Pet. 2. 7, 8. A faithfull servant, or well disposed Son, cannot indure to see, and hear his Master or Father dishonoured. Nor will any true friend, be unconcern'd in the reproach of his friend. He therefore that hath the patience to stand by, and hear or see the Name of God blasphemed, or his holy Will violated, without any sentiments of displeasure, can neither be the servant, child, nor friend of God: And he that hath any intire affection to the glory of God, will desire and indeavour, as much as in him lies to prevent the impeachment thereof, by others as well as by himself: and that not only by removing of scandal (as in the case of the *Corinthians*, which *Saint Paul* here speaks of) but by all the offices of spiritual charity, viz. by admonishing, reproofing, exhorting, counselling, &c. and by performing all the duties of his place, towards such as relate unto him. He that truly loves God, will desire as many rivals, and make as many friends for God as he is able.

3. He that is truly desirous of and solicitous for, the promoting and maintaining God's glory, will rejoyce in it more than in any thing else. If God be glorified in any thing that is his, he will rejoyce in it more than at the improvement thereof to any advantage of his own. He will not be contented only, but glad God is glorified though no other end of his be served, nor benefit ariseth to himself: yea, though it be with the crossing of his own interest; though he suffers much by a good action, yet his heart is comforted, and abundantly satisfied in the Glory of God,

And  
doings  
likewise  
whofoe  
have ot  
And he  
an othe  
that na  
Gods g  
people  
joyced  
people  
31. 8.  
Come le  
An  
when h  
as in I  
conscie  
other  
as he is  
greatel  
bale a  
intenti  
God.  
acknov  
ence, t  
care to  
which  
is emin  
vertue.  
his ow  
to God  
intend  
it can



And not only when God is glorified by his own doings or sufferings, will a godly man rejoice; but likewise, to see the same event procured by others, whosoever they be. He that is truly good, would have other men better than himself:

And he is no Saint indeed that envies Phil. 1. 18.

an other should deservedly obtain that name. *Moses* out of his zeal for Gods glory, wished that all the Lords Num. 11. 29.

people were Prophets: *Hezekiah* rejoiced to see the liberality and forwardness of the people for the service of God, 2 *Chron.* 29. 36. and 31. 8. *David* was glad when they said unto him, *Come let us go into the house of the Lord*, Psal 122. 1.

4 An other sign of a mans walking by this rule, is, when he is careful of his Actions, as well in Secret, as in Publick. For a man to be as religious and consciencious, in secret, where he can have no other witness, but God, and his own conscience; as he is, or would seem to be, in or before, the greatest company of men: is at least a very probable argument, and evidence of a pure and pious intention, and of a sincere respect to the glory of God. Because, so to do, imports a constant acknowledgment, and sense, of Gods Omniscience, together with an awful respect, and vigilant care to please, or at least not to offend Him. By which actuall faith, with this holy fruit of it, God is eminently glorified: where as in publick acts of vertue, or religion, a man may have many ends of his own, not only besides; but without any respect to God. Though, where Gods glory is sincerely intended, it is more advanced by publick acts, than it can be by private; which is the ground of our Saviour's

Saviour's Precept, *Let your light so shine before men that they may see your good works, and glorifie you* Father which is in Heaven, Mat. 5. 16.

1 Pet. 2. 12. Yet it is evidently certain, that he that respects not God in private, can have no regard to him in publick: unless he can believe that God hath no regard to any other of his actions than such as are publick; which is an error, no man that believes there is a God can fall into. He therefore that seems to be religious before company, but is not so in private, seeks not Gods glory but his own: And may obtain so much of it as to be reputed, and famed for a religious person; but can never think himself so, without a direct contradiction to the testimony of his own conscience.

Fifthly, He that is faithful to the glory of God will make conscience of small sins, as well as great, never allowing himself liberty in the least matter, that he knows to be disagreeable to the will of God. As in the *Corinthians* case: A good Christian must not only abstain from offering sacrifice to Idolls, but also from eating of such sacrifices. A good man will make conscience, not only of perjury, but also of vain swearing; not only of pernicious, but also of vain, yea and of officious lies; not only of obscene and filthy communication, but also of foolish talking, and unsavorie jests to cause laughter: Not only of gross flanders, loud railing, and reviling speech; but also of all uncharitable detractions and diminutions of his neighbours credit. The greatest zeal for Gods glory is shewed by the conscience of the least actions, with care not to doe

μωρολογία  
αἰτιασιλία.  
Eph. 5. 4.

him the  
in small  
have no  
greatest  
one: an  
sider th  
committ  
Sixth  
ty, will  
ons of  
of his o  
his wil  
tempta  
dom in  
him in  
to a sin  
avoids  
the Da  
sent to  
duty o  
perty o  
his pow  
may of  
of pre  
when  
our, r  
not in  
pray t  
tempta  
terpre  
overco  
not be  
dange  
preven  
him

him the least dishonour, or displeasure. He that in small things respects not the will of God, can have no more than a small respect to him in the greatest. The least sin, willfully committed, is a great one: and there is none little absolutely, if we consider the greatness of that Majesty against whom it is committed.

Sixthly, He that is truly zealous for Gods glory, will studiously avoid all temptations and occasions of dishonouring him, out of a godly jealousy of his own infirmity, not trusting to the freedom of his will, or strength of his resolution to resist all temptations to sin, because he knoweth, that freedom in the present state of imperfection, leaves him in danger of consenting, in case he be tempted to a sin, that lies in his power. Whereas if he avoids the Temptation, he rescues himself from the Danger, in as much as there can be no consent to a sin, without temptation. And it is the duty of a true lover of God, at least it is the property of a zealous one, to do what morally is in his power, to prevent the doing of any thing that may offend or dishonour God. And the best way of preventing any thing, is to remove the causes, when therefore we are commanded by our Saviour, to *watch and pray that we enter not into temptation*; and taught to *Mat. 26. 41.* pray that we may not be *led into temptation*; the meaning is not only (as some interpreters have given it) that we may not be overcome of temptation; but also that we may not be actually tempted, but delivered from the danger of temptation: which cannot be without preventing it, because every temptation brings danger

to the will. And though the name of temptation imports a seeming contradiction to any compulsion, or absolute necessity of yielding thereto; yet the same name doth also signifie a solicitation of the will which having yet no such confirmation of grace, as that of Angels, and glorified Saints, is alwayes in danger of being overcome by temptation: Nor is it able by its own freedom to secure it self from this danger without the grace of God. And though we have his Promise for a sufficiency of Grace ( if we seek and imbrace it ) to enable us to resist temptations; yet that promise is not to be extended to such temptations as are avoidable by our own wills, because it implies ( as all other promises do ) the condition of doing what lies in our power to obtain the effect of the grace.

To be tempted to the greatest sin that can be, is no sin. For our Blessed Saviour was tempted, to worship the Devil: But voluntarily to enter into temptation, or to consent to the being tempted, is a sin, and giving place to the Devil, who is the general Tempter. If Original Concupiscence were indeed no more than the Papists would have it in a regenerate man, *peccati tantum fomes*, only the tinder, that is apt to catch fire, and so break out into sin; yet to admit any spark of temptation, that might be avoided, to fall upon this tinder, must needs be a sinful neglect. A chaste wife that regards her own and her husbands honour, will not admit of any avoidable temptation to the staining thereof.

7. Lastly he that desires, that God should be glorified in all that he doth, will be sure to give God the glory of his well-doing by an humble acknowledgment



judgement of his Grace, with Praise and Thanksgiving. And when he hath done evil, he will yet give glory to God, in such a way as *Joshua* required *Achan* to do, by confessing his sin, and humbling himself before God *Jos. 7.19.* For it, by a hearty repentance: so that where Gods Glory was not the End, it may be the event and consequent of his doings. If he hath done God any dishonour by any scandalous sin, he will endeavour to repair it; not onely by a private repentance, but by a retraction and acknowledgement of the sin before men, as publick as was the sin.

Having now laid down some signs and marks of a due observation of this general Precept, I shall conclude with a few Additional Directions useful towards the practice thereof. I call them Additional Directions, because all those, which I have already mentioned as signs of integrity in this Duty, are also useful by way of direction to the conscientious performance thereof.

1. Wouldst thou conform all thy actions to the Glory of God? Then labour to understand, and know the Minde and Will of God: For (as before hath been signified) God is glorified, or dishonoured according as things are done agreeable to, or against his Will. He therefore that will make Gods Glory the end of his actions, must make his Will to be the rule of them: and therefore is obliged to enquire diligently into it. It becometh Christians to take great heed of determining the concerns of Gods Glory, by their own imaginations, or opinions. And because the most certain declaration of Gods Will is to be had

from his Word; every one that desires to be informed concerning it, is obliged to attend diligently to the reading, hearing, and meditation of that Word, as it is contained in the holy Scriptures, and expounded by the Words and Writings of the most able and faithful Interpreters. But that doth sincerely, and earnestly desire to know the Will of God, for this end, that by doing it he may glorifie God, using his best industry to gain this knowledge, shall undoubtedly obtain so much of it, as will be sufficient to render both his performance and his actions acceptable to God. And though he may in some particulars be mistaken, or mislead into some erroneous apprehensions, or misprision of Gods Will, and thereby also into some actions materially disagreeable thereunto; Yet he who is infinitely Wise, and Just, and Gracious, can, and will distinguish the integrity of his intention and will, from the error of his understanding, as to accept the one, and not impute the other. Such ignorance, or error in a practical matter, is Morally invincible, and therefore inculpable, as it is no sin in it self, so neither doth it so vitiate the action, as to destroy or evacuate the virtue of the good intention.

2. Wouldst thou do all that thou doest to the Glory of God? It behooves thee then to persevere earnestly and constantly, that God will teach thee and guide thee in all thy actions, to the service of this End: Beg of him Wisdom to discern what is to be done by thee, and how: That thou *be filled with the knowledge of his Will, in all Wisdom and spiritual understanding*, Col. 1. 9. Pray for the man after Gods own heart, Order thy

to do all things to Gods glory.

67

According to thy word, and let not any  
iniquity have dominion over me. For thy  
name sake (that is, for thy glory sake) lead  
me, and guide me. Shew me thy ways,  
O Lord, and teach me thy paths. Teach  
me thy way, O Lord, and lead me in a plain path.  
Teach me, O Lord, the way of thy Statutes, and I will  
keep it unto the end. Give me understanding, and I  
shall keep thy Law; yea, I shall (or will) observe it with  
my whole heart. Make me to go in the path of thy com-  
mandments, for therein is my delight. Incline my heart  
unto thy testimonies, &c. Teach me to do thy Will, for  
thou art my God. There is no one petition, which  
the holy man (who had as great a zeal for Gods  
Glory, as ever any meer-man had) doth so often,  
and so earnestly offer unto God, as this: And af-  
ter these divine forms dictated by the Spirit of  
God; there cannot be a more exquisite form of  
humane invention, than is that Collect in our  
Church-Liturgy: Prevent us, O Lord, in all our do-  
ings with thy most gracious favour, and further us  
with thy continual help, that in all our works begun  
continued, and ended in thee, we may glorifie thy holy  
Name; and finally by thy mercy obtain everlasting life  
through Jesus Christ our Lord, Amen. The ex-  
pressions of that godly Prayer, do evidently  
relate to the Catholique Doctrine concerning the  
necessity of the preventing, operating, and co-  
operating Grace of God, without which nothing  
can be sincerely done to the glory of God: For  
it is he that worketh in us to will, and to do of his good  
pleasure. This holy practice of constant Prayer  
for Gods Grace, hath a double way of pro-  
cessing his Glory: First, by the impetration of his

Psal. 119.

133.

Psal. 31. 3

25.4.

Grace promised to them that so seek it: Secondly, by importing an acknowledgment, that whatever shall, or can be done to this end, is the intire effect of his Grace, which gives him the whole glory of whatever is done to, or for it.

3. If thou dost seriously and habitually desire to glorifie God in all that thou dost, thou canst not better expresse it, than by making frequent, actual, and explicite resignations, and oblations of thyself, and all that thou hast, and dost to God, in holy vows; answerable to that, by which thou wast first consecrated to his service in holy Baptisme, because that is done Mystically and Vicariously, rather for us, than by us, whilst it is now generally practised in the state of infancie: and so, as without our knowledge, so neither with, nor against our wills: It behooves us, being once come to years of understanding and choice, to recognize, renew, and confirm that Vow, by free acts of our own. And though this be religiously done in the solemn Office of *Confirmation*; yet because that is too much neglected, there being indeed but few that have the desire, and opportunity of partaking thereof; as also, because the same is most ordinarily passed in years of Childhood, having but a few measures of choice and freedom above the Baptismal Consecration in infancie; it is the part of a devout Christian, with due reflection upon, and cognition of, both those publick and solemn engagements, to make repetitions of that sacred Vow in a way of private Devotion.

And this will be most conveniently done, by consecrating every day, and the works thereof, soon as it begins, to the glory of God; in such

short fe  
end, or  
soon as  
his Glo  
daies w  
on: Fin  
the Wil  
tunities  
found in  
lest thou  
Exercis  
prejudic  
ments, c  
recreati  
do with  
himself  
well in  
respecti  
Religion  
and moe  
minde  
fear, an  
Will, do  
After th  
to God,  
to thy  
by any  
And  
not to c  
and tha  
received  
that day  
his Gra  
confessin



short form of Meditated Prayer to that special  
 end, or at least, in an explicite Ejaculation. As  
 soon as thou awakest in the morning, set God and  
 his Glory before thee, as the ultimate end of that  
 daies work, with a fervent desire, and firm resolution:  
 First, of doing nothing wittingly, contrary to  
 the Will of God: Secondly, of taking all oppor-  
 tunities, and improving all talents, that shall be  
 found in thy hands to honour and serve him. And,  
 lest thou shouldst be discouraged from such a strict  
 Exercise of Piety, by the fear of being thereby  
 prejudiced or restrained, in thy secular employ-  
 ments, or at least in the use of lawful liberties and  
 recreations; thou art to remember, thou hast to  
 do with a wise and gracious Father, who accounts  
 himself served and honoured by his Children, as  
 well in the honest and necessary works of their  
 respective callings, as in the solemn Exercises of  
 Religion: and is not at all displeased with a sober  
 and moderate use of innocent recreations, either of  
 minde or body: But when they are used in his  
 fear, and limited by the known bounds of his  
 Will, doth therein also esteem himself honoured:  
 After this morning vow, or devoting of thy self  
 to God, it will behooove thee to take diligent heed  
 to thy self all the day, that thou do not break it  
 by any acts of presumption, or negligence.  
 And when thou hast finished that day, forget  
 not to close it with an evening sacrifice of praise  
 and thanksgiving, for all the good that thou hast  
 received, or done therein. Give him the glory of  
 that days work by a thankful acknowledgement of  
 his Grace, in all that thou hast done well: And by  
 confessing thy mis-doings, and humbling thy self  
 for

for thy failing in any thing which thou hast done, or shouldst have done: First, examine thy conscience, whether thou hast been guilty of any presumptuous sin, and let not that pass without a particular and special repentance; and then add the Prayer of David, to *cleansē thee from thy secret sins: (Psal. 19. 12.)* that is, not such as are unknown to men, but hidden and un-observed by thy self, being the effects of ignorance, inadvertencie, or forgetfulness.

Lastly, to conclude this discourse: The last Rule of direction towards the observation of this general Precept, is, that which our Saviour, and his Apostles do require to be joyned with Prayer: to wit, the constant practice of vigilance, or watchfulness over our selves, and all our ways:

- Matt. 26. 41. *Watch and pray (saith our Saviour) that ye enter not into temptation: Praying always, with all prayer, and supplication, and watching thereunto with all perseverance. Continue in prayer, and watch in the same with thanksgiving.*
- Eph. 6. 18. *Be ye sober, and watch unto prayer. If it be thy desire, and design to do*
- Col. 4. 2. *all things to the glory of God, let it be thy care to keep a constant guard upon thy self, and to watch over thy thoughts, words and actions: The neglect of this Duty, is the common cause of all that dishonour that is done unto God, by such persons as are not without good affections towards him: And the practice hereof is of such necessity, as without it, it is clearly as impossible to observe this Rule, as it is for a blinde man in an open Chamber, to set every step in a direct Path towards the place he would go to,*
- 1 Pet. 4. 7. *As*

As it the bod  
riage in  
Causes  
by reas  
wilful re  
fight, or  
guide of  
are to b  
ing, or  
All the  
men, d  
ther fro  
not und  
posing  
Conscie  
what a  
cause o  
scope,  
withou  
It ap  
of this  
the gen  
is not t  
be rig  
the pra  
first thi  
that Cl  
tions,  
Glory  
and pl  
Ancien  
Elucid  
these  
As

As it is in actions, which are to be directed by the bodily Eye: the reason of error and miscarriage in such actions proceeds from one of these Causes: Either from imperfection of the sight, by reason of blindness, or dimness; or from a wilful rejection, and crossing the direction of the sight, or from a neglect, or non-attendance to the guide of the eyes. So it is in Moral actions, which are to be guided immediately by the understanding, or conscience, which is the Eye of the Soul. All the errors and sins which are committed by men, do proceed from one of these Causes: Either from ignorance and blindness of the minde, not understanding its Duty; or from a wilful opposing and crossing the dictates, and direction of Conscience; or from not minding, and observing what a man doth. And this last is the common cause of their particular aberrations from this scope, or end of Gods Glory, who do not live without a general aym thereat.

It appears therefore that the constant practice of this vigilance, is altogether as necessary, as is the general duty we have been speaking of, which is not to be performed without it; because, if it be rightly understood, it doth formally involve the practice of it: for (as hath been declared) the first thing that can be supposed in this Precept, is, that Christians should have such a care of their Actions, that nothing be done against the Will and Glory of God: As the Text is briefly and plainly expounded by one of the Ancients; who after his manner of Elucidations of other Texts, puts these Questions upon the words:

Admonitio  
ut nihil fati-  
amus contra  
Deum, &c.

If

If this be a Precept, then he sins mortally, that doth any thing at all, so much as the moving of a finger, not to the glory of God : To which he answers, That it seemed to him to be an admonition, that we should do nothing against God, or with the scandal of our Brethren. And again, in another Tract upon the same Epistle : The question is

Sic omnia opera nostra  
circumspectè  
fiat, ut nihil  
contra De-  
um fiat.

(saith he) How it can be fulfilled, that we should do all things to the glory of God, seeing we do many things naturally, and not therefore, that we may please God ? He answers again to the same sense : That all our works are to be done so circumspectly, that nothing be done against God : What might have been added to these Answers by the Father, is before declared in the explication of this Duty : The quotation of his authority is but to confirm the necessity of this circumspection, which without doubt is the main thing intended in the generality of the practice.

Πάντοτε Δόξα Θεῷ.

TI

T

words,  
Apostle,  
oppose.  
(who el  
so pereg  
on by w  
out their  
intends  
lets one  
of a ma  
him by l  
addition  
ing th

This  
wou  
ther's  
will not



# The Duty of a Christian.

## P A R T I.

Phil. 2. 12.

— *Work out your own salvation  
with fear and trembling.*

**T**He Text is an *Exhortation*, delivered in such terms as would scarcely have been allowed to agree with *the form of sound words*, had they not been authorised by the same *Apostle*, whose Doctrine they might have seemed to oppose. But it is no other than *St. Paul* himself, (who elsewhere argues so strongly, and concludes so peremptorily against justification and salvation by works) who here exhorts Christians to *work out their own salvation*. And, that by this *work*, he intends something more, than such a *faith*, as consists onely in a confident perswasion, or assurance of a mans own salvation, already wrought out for him by his Saviour, is sufficiently evident from his additional terms, concerning the manner of pursuing this work, *viz. with fear and trembling*.

This Text alone (were there no other to prove) would be sufficient to confirm the truth of the *father's words*; *That he that made us, without us; will not save us, without us*: Our Creation implies a

contradiction to any possibility of our co-operating thereunto, because it imports our being really Nothing before it: But that humble *Nothingness* that now we pretend to, must not excuse us from all care of working out our own salvation, because it doth not deprive us of all capacity of so doing: For, from this Scripture, and many others, we are taught, that how solidly, and intirely soever, the effect of mans Salvation, is to be attributed to the free grace of God in Christ; yet, that it is not to be attained without all manner of co-operation from himself: I say, from Scripture it is, that we learn, that our salvation is effected by something wrought by us, as well as for us, or in us.

But the words of the Text are fully salved from all appearance of prejudice to the free grace of God, by those that do immediately follow them, in the next verse. *For it is God that worketh in you both to will, and to do, of his good pleasure.* Whereby we are taught that the work which is to be done by us, in order to our own salvation, doth indeed necessarily depend upon the good pleasure of God; that is, upon his preventing, operating, and co-operating grace; without which, nothing can be done by us, available to this end: But so far is this (in the judgment of St. Paul) from being any reasonable excuse for our negligence, or any ground of presumption for us, to sit down, and leave the whole work to God, (as if we had nothing to do towards it, but to believe it, and be thankful for it) that this same Doctrine (concerning the necessity, and efficacy of divine grace) is by him acknowledged as a strong reason, why we should work *our own salvation*: As appears by that Causal

For, *For it is God that worketh in us to will, and to do, of his good pleasure.* The force, and fitness of which reason, shall be shewed in its place: viz. when we have opened the whole matter of the Exhortation: Wherein are these 3. particulars to be considered: 1. The end, or design, and concern of every Christian: which is, *his own salvation.* 2. The work that is to be done for the effecting this design, or obtaining this end; signified by the word, *work-out.* 3. The manner of pursuing this work, *with fear and trembling.* These are the parts of the Text, which (to serve the common method) I shall reduce into a Doctrinal Proposition: viz.

*That it becometh every Christian to work out his own salvation with fear and trembling.*

Of this Proposition my purpose is to speak plainly, by way of *Explication* and *Application.* First, By way of *Explication*, we shall enquire, 1. What this *salvation* means, which is to be wrought out. 2. What it is *to work out our own salvation*; or, what is the full importance of that Phrase. 3. How, or whereby this salvation may, or ought to be wrought out. 4. What is meant by those words (which concern the manner of this work) --- *with fear and trembling.*

First, We are to consider, what this *Salvation* means: That being rightly understood, and un-  
doubtedly believed, contains so powerful a Motive of the duty which the Text requires, as makes it scarce possible to be neglected.: especially, if the

1. *Finis.*

2. *Opus.*

3. *Modus operandi.*

τὴν ἑαυτοῦ  
σωτηρίαν.

κατὰ φόβον

καὶ τρέμειν.

*Arist. 2. Phys.  
Thom. 1. q. 82.  
a. 1.*

Philosopher, and the School-man, be not deceived, whilst they teach us, that every one doth naturally, and necessarily, desire his own Happiness. For, if that be so, how can it be, that a man should wholly neglect that thing, wherein, he understands, and believes his onely happiness to consist? So that the general reason, why this work is so much neglected, seems to be, because either the end, or the work which is necessary to it, is not rightly understood, or not duly believed: My business therefore shall be (as plainly as I can) to inform the understanding, in each particular: that is, both *what this salvation is*, and *what work is absolutely necessary to the attainment thereof*. But, when this is done; to undertake also, to perswade the belief of it, by any other evidence, than will be contained in the respective explication and declaration of the matter of it, from Scripture, (from whence onely it can be declared) is not to be expected by Christians, because their being such, supposeth their belief of that evidence, and is no less than a contradiction to the want of that faith.

Come we then to the first of our Enquiries: viz. *What this salvation is*, which the Text speaks of? For the understanding of that word, a fit rise may be taken from the interpretation of the blessed Name of *Jesus*, given by the Archangel to the Mother of our Saviour, the Author of this salvation, *Matth. 1. 21. Thou shalt call his Name Jesus*; for he shall save his people from their sins. There can be no doubt, but that this is the salvation, which our Text speaks of. For salvation

Part  
prop  
evil.  
ther  
The  
which  
that a  
by an  
the fig  
Spec  
(wher  
exclud  
be rea  
ry: v  
Jesus  
ment  
pract  
by th  
are ta  
ners t  
son,  
may e  
being  
enemi  
fear i  
fore b  
exalte  
be a F  
pentan  
be gar  
might  
world  
ness  
himse  
on fro  
pro



Part I. *to work out his salvation, &c.* 5

properly signifies, preservation or deliverance from evil. And all the evil that is in the world, is either sin, or the consequent and punishment of sin. The first, and the greatest evil, is that of sin, which being the cause of the evil of punishment, that also is comprehended under the name of sin, by an ordinary Metonymie. But then to confine the signification of the word ( Sin ) in the Angel's Speech, to this secondary and figurative sense, (wherein it's taken for the punishment of sin) with exclusion of the first and most proper sense, cannot be reasonable; except it may appear to be necessary: which cannot be, unless the design of this Jesus, were onely to deliver men from the punishment, and not at all from the dominion, and practice of sin. The contrary whereof, is evident by those many Texts of Scripture, wherein we are taught, That *he came to call sinners to repentance: That, God sent his son, Jesus, to bless us, in turning away every one of us, from his iniquities.* That, *we being delivered out of the hands of our enemies, might serve him without fear in holiness, and righteousness, before him, all the dayes of our life.* That, *God hath exalted him, with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.* That, *he gave himself for our sins, that he might redeem us from this present evil world.* i. e. from the corruption and wickedness of the world. That, *he gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar*

Matth. 9. 13.  
Acts 3. 26.

Luke 1. 74.  
75.

Acts 5. 31.

Gal. 1. 4.

Tit. 2. 14.

people, zealous of good works. That, he loved his Church, and gave himself for it, that he might sanctifie, and cleanse it, with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. That, he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. That, he manifested to take away our sins, and that he might destroy the works of the Devil. That, we are redeemed by his blood, from our vain conversation: unto God. Who his own self bare our sins (i. e. the punishment of them) in his own body on the tree, that we being dead to sins, should live unto righteousness. By all these Texts, and many more of like import, it appears that the design of Christ, was to save us, not onely from the punishment of our sins; but also (and first) from that which makes us liable to punishment; that is, from the power and practice of sin.

And as the word *save*, is thus to be understood in the compleat sense of the Angel's words before-mentioned; so may it be in divers other Texts: As in Eph. 2. 5, 8. Acts 2. 40.

Accordingly the word *salvation*, in the Text will receive the most perfect interpretation, if it be admitted to signifie both these things. For then, the sense of the Apostle will be, That Christians, should use all possible diligence, and endeavour to rescue themselves, from the dominion, and power

Part  
lution  
lives,  
fectin  
they n  
and f  
sure is  
No  
sense  
ferred  
punish  
gree,  
this pl  
Salv  
ordina  
tempor  
In the  
tion,  
veranc  
soul an  
damna  
from th  
the lak  
that w  
cially  
the gr  
duratio  
And (i  
the sal  
This  
of the v  
come,  
demptio  
this is  
word

lution of sin, by a thorow reformation of their lives, by the mortification of the flesh, and perfecting holiness in the fear of God, that thereby they may be secured from the punishment of sin; and so partake of this double salvation: This sure is the compleatest sense of the word.

Notwithstanding, because the ordinary received sense of this word, in the New Testament, is referred to the deliverance of men, from the final punishment of sin in the world to come; I shall agree, that to be the principal meaning of it, in this place.

*Salvation* in the style of the Old Testament, doth ordinarily signifie no more than *deliverance from temporal evils*, whereto men are liable in this world. In the New Testament it hath a higher signification, being there taken for *Redemption*, or deliverance, from the peril of *everlasting destruction*, of *soul and body in hell*: from eternal *damnation*, from the *wrath to come*, *1 Thess. 1. 10.* from the *second death*, the *vengeance of eternal fire*, in the *lake that burns with fire and brimstone*. This is that which the Apostle (from the matter, and specially from the Author of it) calls the *great salvation*. And (from the *Heb. 2. 3.* duration of it) the *eternal salvation*. *Heb. 5. 9.* And (from the prime subject of it) the *salvation of the soul*. *1 Pet. 1. 9.*

This is the ordinary signification of the word *salvation*, in reference to the life to come, otherwise expressed by the terms of *redemption*, *remission of sin*, and *reconciliation*: But this is not all that is to be understood, by the word *salvation*; (not a bare deliverance from punishment;)

nishment; ) but by ampliation, and analogy of Scripture, the same word comprehends also, all that happiness, and blessedness, which the Gospel promiseth to them that shall be saved, and which is usually expressed by *eternal life*. The full importance of the word *salvation*, comprehends deliverance from all the curses and threatnings, both of Law, and Gospel, together with all *those exceeding great, and precious promises*, which St. Peter speaks of, 2 Pet. 1. 4.

Now concerning both these things, I shall onely add two Considerations.

1. That both the punishment threatned, and the happiness promised, are expressed in holy Scripture, by the highest terms that could have been used. The misery from which this salvation delivers us, is set forth by the most formidable terms, that can be sounded to mortal ears. Such are those, of *death, destruction, everlasting unquenchable fire, a lake that burns with fire and brimstone, wherein men are to be tormented day and night for ever, and ever; where there is nothing but weeping, and wailing, and gnashing of teeth; utter darkness, and the worm that never dies, &c.* What words can signifie any thing more formidable than these do? On the other side, the happiness of them that shall be saved, is likewise worded as high, as was possible to be; to wit, by the terms of *everlasting life, eternal joy, blessedness, seeing of God, being and reigning with Christ, in Heaven, a Kingdom, a Crown of glory; a farre more, exceeding, eternal weight of glory; an incorruptible inheritance, a treasure, a paradise, a feast, &c.* It is certain, there are no words, which can signifie any thing more valuable



than those do which Scripture useth (in great variety) to set forth that happiness by. Let this be the first Consideration.

The second is this, that the infallible truth, and simplicity of Gods Word, doth require, that the respective estates, declared by these expressions, should be answerable to the height of their signification. That is, that although many of these expressions, being figurative, do import something different from the common signification of the words, and that therefore a perfect, and distinct notion, or understanding of the particular conditions thereby expressed, cannot be collected or comprehended from them; yet that the reality of the things thereby signified, is at least equal to that which any, or all those words, can represent to our present understanding: *i. e.* The misery of the one, and the happiness of the other state, must needs be as great as those expressions, by which they are described, can reasonably signify.

Thus much for the end or object, *salvation*, and what that means: which I desire may be remembered, and considered as a most powerfull Motive, to the Act, which in the next place we are to speak of.

We have heard of the end or design proposed in the Text, that is, *our own salvation*, which by the precedent discourse is concluded to signify, (besides deliverance from extremity of misery) the utmost of happiness, which a man is capable of, and consequently to be the chiefest good, and ultimate end of a man, which nature, and reason doth oblige him to seek. Come we now to the work

work that is to be done, in order to the accomplishing this end: *Work out your own salvation.* We shall first inquire what that means, and then how it is to be effected.

Ἐξεργάζεσθε.

Rom. 4. 15.

5. 3, 4.

Ὁ γὰρ νόμος ὁρᾷ κατεργά-  
ζεσθαι.

ἢ θαλάσσης ὑπομονὴν κατεργά-  
ζεσθαι, ἢ δὲ ὑπομονὴν  
δοκιμὴν.

Operamini sa-  
lutem.

Conficite salu-  
tem. Beza.

our English; expressing the force of the Preposition. A man is then said to have wrought out a business, when he hath finished, and perfectly effected it. So that *to work out our own salvation*, imports these two things: First, To make it our work and business, to effect and attain this end, which the Apostle calls the *end of our faith*, the *salvation of our souls*, 1 Pet. 1. 9. Secondly, To pursue and follow this work, with all care and diligence, till we have finished it, and brought it to perfection; that is, not onely till we have attained to a present right to, or interest in, the heavenly inheritance; or till we come to

Heb. 6. 11.

& 10. 22.

a certain Plerophory, or *full assurance* of hope, or faith, that we are in the state of salvation; but, till we come to the end

1. *Work out*: The Original is a Compound Verb, which sometimes signifies no more than the Simple, and then is translated simply *to work*,

as when it is said, *the Law worketh wrath*; and, *Tribulation worketh patience*, and *patience, experience*; (or trial, and probation,

or approbation.) So the Vulgar Latine renders the word in this Text. But the proper sense of the Compound Verb is more truly rendered by other Translators, agreeing with

Part I.  
of our  
might  
the dea  
though  
perfect  
may ap  
of Chr  
preher  
to do,  
behind  
all our  
race)  
press to  
ling of  
It i  
Text,  
Saints  
scripti  
begun  
in a sta  
them  
teachi  
is not  
but re  
the pe  
of God  
be dif  
must  
work.  
and  
death  
of an  
teache  
Christ

of our work : *If by any means we might attain unto the resurrection of the dead : i. e. the resurrection of the just : Not as though we had already attained, either were already perfect : But, we are to follow after, if that we may apprehend that for which also we are apprehended of Christ Jesus : Not counting our selves to have apprehended : but this one thing we are to do, forgetting those things which are behind, and reaching forth (i. e. contending with all our might and force, like to them that run a race) unto those things which are before, we are to press towards the mark, for the prize of the high Calling of God in Christ Jesus.* Phil. 3. 11, 12.

ΕΧΤΙΣΤΟΜΕΝΟΥ.

It is to be noted that the Exhortation in the Text, is directed to such, as being Believers and Saints (as they are called in the Inscription of this Epistle) had already begun this good work, and were presumed to be in a state of salvation. Yet still the Apostle exhorts them *to work out their own salvation.* Thereby teaching them, and all Christians; that this work is not finished, by any single act, or habit of faith; but remains to be compleated and perfected, by the *perfecting of holiness in the fear of God.* 2 Cor. 7. 1.

'Tis not a work that may be dispatched, or finished, and laid aside; but must be pursued to the last, as long as we can work. A man may come into a certain interest, and right unto salvation, not onely before his death, but almost as soon as he lives, by virtue of an early Baptism; whereby (as our Church teacheth her Catechumens) *he is made a member of Christ, a child of God, and an inheritor of the Kingdom.*

*dom of heaven* : But this right being conveyed upon certain conditions covenanted for in Baptism, cannot be held, much less crowned with possession of the inheritance, without the performance of those conditions, which can never be finished, till our life be at end; because the perseverance in them till then, is part of the condition. For it is part of the condition of salvation, (and not only of

the duty of them that shall be saved.)  
 Heb. 3. 6. 14. *to hold fast the beginning of their confidence (i. e. of their Christian Profession) unto the*

Rev. 2. 10.

John 15. 6.

1 Tim. 1. 19.

Col. 1. 23.

Heb. 12. 1.

2 John 8.

*end: To be faithful to the death: To abide in Christ: Holding faith and a good conscience: To continue in the faith, grounded and settled: To run with patience the race that is set before them: Looking to themselves, that they lose not the things, which we have wrought; but that we may receive a full reward.* Which last words, do imply, that there is some danger of a Christian's losing the benefit of his first Profession, if he pursues it not with carefulness to the end.

Nor is there any controversie in the point, but that the right unto salvation, must needs be lost, if a man falls away from the condition, by which it is held. Else an unbeliever may be saved, because he that continues not in the faith, is no believer. He therefore that gives over the work which the Text requireth, can never be saved. But whether this work once truly begun, can be given over, before it be wrought out, is a question; and may, for me, rest for such, in this place; so I may have leave to dismiss it, with entring my

most

most  
 peril  
 far up  
 they b  
 which  
 fear an  
 affords  
 take h  
 them  
 damna  
 absolut  
 or of r  
 to an  
 preten  
 me to  
 death,  
 perswa  
 guilty  
 by a fa  
 gross  
 under  
 where  
 peril.

An  
 next q  
 this w  
 fires t  
 ly is t  
 ved,  
 tain R  
 to stud  
 in my  
 It i  
 this q



most serious Caution to all Christians, upon the peril of their souls, to take heed of presuming so far upon the certainty of their perseverance, that, they be tempted to neglect the duty of the Text; which is still *to work out their own salvation with fear and trembling*. For sure I am, that Scripture affords many admonitions to the best of men, to take heed of falling away, and inforceth some of them with arguments drawn from the pain of damnation: which is such an objection against an absolute impossibility of losing the grace of God, or of not persevering in it, as I shall not undertake to answer: For he that should at the same time pretend to assure me, that it were impossible for me to die, and yet labour to keep me in awe of death, by the most serious warnings, and strong persuasions to take heed of it, would appear to be guilty of abusing my faith, or my reason; either by a falshood in one part of his suggestion, or by a gross incongruity in the other: because I cannot understand what need of caution there can be, where there is an absolute impossibility of effective peril.

And now it is time that I should come to the next question proposed in my method; *viz.* What this work is, that is to be done by him that desires to work out his own salvation? which surely is the most important question that can be moved, and which needs the clearest, and most certain Resolution: and therefore I think it most safe, to study plainness and solidity, rather than brevity in my Answer.

It is evident that the only certain resolution of this question, is to be learned from Scripture; from whence

whence only we have the knowledge of this salvation. That there is such a state as that of *Salvation*, before described, cannot certainly be known, but from the revelation of Scripture; and therefore the way, and means, to attain it, is only to be learned from thence. We must therefore *search the*

*Scriptures, for in them we think*  
John 5: 39. *have everlasting life.* It concerns us

to examine diligently, what works, conditions, or qualifications, are by them required to attain this end. And to prevent all error in this inquiry, I hold it necessary to give this Præmonition; viz. That it will not be so safe to rest altogether, upon the declaration of any one Text, for the perfect resolution of this question; as it may be, to consider (as near as we can) and compare all Texts that make mention of any conditions, acts, practices, or qualifications, required as necessary to salvation. It being known to every one that hath read, or heard the Scriptures with any observation, that the conditions of salvation laid down in several Texts are many, and of a diverse signification; some Texts shewing what things are positively required to be found in, or done by, them which will be saved; others making mention of such things as do exclude men from salvation. Some things these

\* *Ἐξομολογήματα*  
*αἰτιασιν.*

Heb. 6. 9.

are, which (as the \* Apostle saith) do accompany salvation; that is, which are preparatory to eternal bliss; and which being found in a man, do declare him to be in a near capacity of salvation. Other things are named as inconsistent with such a present capacity, and as absolute bars and impediments to that state. Each of these things

this salvation are carefully to be observed, to the end a man may acquire, and perform the one, and eschew or acquit himself of the other. Some instances of each kind may be found in these Texts, amongst many others left to the diligent observation of the Reader. 2 Pet. 1. 5. *to the 12.* 1 Cor. 6. 9, 10. Gal. 5. 19. *to the 25.* Rev. 22. 14, 15. Col. 3. 5. *to the 16.*

But because it is not reasonable, for me to undertake to set down, much less to expound all the Texts which are to be found in Scripture pertaining to this end. I shall take up, with a few of them, and principally with three, to which all others may be referred; and which are the more remarkable; because they were purposely designed, by our blessed Saviour himself, and the two great Apostles, St. Peter, and St. Paul, for a distinct answer to the question we have propounded, *i. e. What a man should do to be saved?*

I shall begin with the resolution of the same Apostle, that directs the admonition in the Text. When the Gaoler (sympathising with the quaking Earth) with fear and trembling came to him and Silas (his fellow-prisoner) inquiring, *What he must do to be saved?* They said, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Acts 16. 30, 31. The same answer was given by our blessed Saviour himself to the Jews, that put the question to him, *What they should do, that they might work the works of God?* Which question bears the same sense with that of the Gaoler, as appears by the occasion of it, expressed in the fore-going verse; where our Saviour had bidden them, *Labour not for the meat which perisheth, but for that meat, which*  
endu-

*endureth to eternal life.* Hereupon they moved this question, What was that work, which God had appointed them to do, in order to that end, which he had prescribed them; that is, to *obtain that mercy which endureth to everlasting life*: which is all one with, What they should do, *to work out their own salvation*? *Jesus answered and said unto them, This is the work of God* (meaning not now the work which God works, but which he requires of them to work) *that ye beleeve on him whom he hath sent.* John 6. 27, 28, 29. This then appears to be the first and principal work (so called by our Saviour) to be done by him that designs to work out his own salvation, viz. to believe on Jesus Christ, the Author of salvation. This is the term, by which the condition of salvation is most commonly expressed, both in the Gospels, and Epistles, especially of St. Paul; who laboureth much to confirm the Doctrine, of *Justification by faith in Christ*. And, to be justified, is, to be put into a state of salvation; wherefore also he saith, *By grace ye are saved, through faith*, Eph. 2. 8. Jesus Christ being the Author of this salvation, the way to attain unto it, in reason, must needs be, to believe in him: For nothing can be more reasonable, than that they that will attain unto salvation, should be obliged to acknowledge the only Author thereof, and depend upon him for it: especially, since he hath purchased it for us, at so dear a rate as that of his own blood; it was most highly equitable, that he should have the honour of it, which is given him by faith; as that imports an affiance or trust in him, for the attainment thereof.

Faith in Christ therefore, is the undoubted foundation



moved this of our hope, and the prime title to Salva-  
 tion: And that being so, proves, that every man  
 which is as much concern'd to work out his Faith, as he  
 is to work out his own Salvation: Which that he  
 may do, it is at least very requisit, that he should un-  
 derstand what this *Faith* is. Although the end of  
 this Faith, which is the salvation of the Soul, doth  
 not necessarily depend upon the truth of the noti-  
 es of them that a man hath of it, but upon the truth of the  
 thing it self: For it is no lesse possible for a man  
 to have a true Faith, that hath a false notion of it,  
 than it is for a man to attain unto Salvation, and  
 the felicities of Eternal life, although he neither  
 hath, nor can have, any exact notion thereof in this  
 life: Or, than it is to have a reasonable soul, and to  
 act reasonably thereby, though a man knows nei-  
 ther what the Soul, nor yet what Reason is. As the  
*Sadduces* that believed not that there were any  
 Spirits at all, were nevertheless informed with ra-  
 tional, and immortal Spirits: Yet in as much as  
 they want of a right understanding of the nature of  
 true *Faith*, may render a man liable to be de-  
 ceived, as well in the practice, as in the notion  
 thereof, it is hugely necessary that he be possessed  
 with a right knowledg of this *work* of God: as  
 may take leave to call it after our Saviour in the  
 forementioned Text, *Joh. 6. 29.* And after *St. Paul,*  
*Thes. 1. Remembring your work of* 2 *Thes. 1. 11.*  
*Faith.* Which term, beside that  
 agreement that it hath with my Text, is useful to-  
 wards the resolution of that great Question, *What*  
*Faith it is, to which the Scripture doth so often attribute*  
*the effect of justification, and Salvation.* For by these  
 texts (and many others hereafter to be quoted)  
 C we

we may learn, that the true justifying and saving Faith, is not, 1. A bare notional, historical, or intellectual Faith, consisting altogether in the assent of the minde, or understanding, to the truth of the holy Scriptures, and all the Articles of the Christian Creed: which in it self, or as such, differs not from the faith of devils, *Jam. 2. 19.* save that it seems to be so strong and free from all degrees of doubt as theirs is, for want of that forcible Evidence, sense and experience, which they have of the truth of those things, which they have seen and felt, *viz.* the Miracles of Christ, his Death, Resurrection, and Ascension, &c. Nor yet secondly, the single act of Assiance, reliance, trust, or relying mans self upon Christ for Salvation; which indeed is an eminent act or effect of Faith; and so much the more acceptable to God, as it excludes all glorying in our own works, *Rom. 3. 27.* Much less thirdly, that reflex act, or consequent of Faith, which consists in a full assurance, confidence, or perswasion of a mans salvation by Christ: which Scripture is no-where (to my understanding) called Faith. And therefore, although it were indeed the first notion of faith, that I was Catechised in English, and seems to be confirmed by the definition in sense, found in many of the most authentick Catechisms of reformed Churches; yet I must profess my self least satisfied with it, of all that I have met with: Because all the assurance of salvation, that can ordinarily be had in this world, is nothing but a consequence of Faith, grounded upon the promise of salvation, to him that believes. And if I have any assurance of my salvation, I must first be assured that I do believe:

and saving when my believing cannot be my assurance of my  
 ical, or in salvation. Because that were to make the same thing  
 the effect the consequent of it self: And imports no less ab-  
 surdity than this, that I believe or am assured that  
 the Christ I shall be saved, because I believe or am assured  
 that I shall be saved; For he that saith, Faith is As-  
 surance, saith also that Assurance is Faith; and then  
 of doubt my assurance or confidence that I shall be saved,  
 Evidence grounded upon my faith, ( as the condition to  
 of the truth which Salvation is promised ) it must necessarily  
 be the ground and reason of it self: which is so great  
 an absurdity, as hath forced most of our English  
 Divines to reject that definition; not only as im-  
 proper, but also as dangerous, and uncomfortable:  
 Dangerous, because it is apt to tempt a man to the  
 pernicious self-deceit, of presuming, or assuming  
 strong confidence of his own salvation, without  
 any just ground; upon this supposition that such a  
 confidence is not only necessary to salvation, but  
 gives him an assured right thereunto, as being the  
 condition of the promise: And a most Uncom-  
 fortable notion it is too, not to him that pretends  
 to have such an assurance, but to the generality of  
 good Christians. For if it were true that the only  
 saving faith, consisted in an assurance of salvation,  
 and that a full one, as it is defined; whosoever finds  
 himself to want that assurance ( which very few of  
 the best Christians, will pretend to ) must needs  
 conclude himself to have no true Faith: whereas in  
 truth, this Assurance is purely accidental to the  
 reality of a true Faith, which is alwaies before it,  
 and most commonly without it.

But the two forementioned acts, of Assent to the  
 truth of the Gospel, together with a direct Affiance

upon Christ for salvation, doe indeed truly and properly belong to the nature of Faith; but do not make it compleat, perfect, or sufficient to salvation. For without controversie, a true saving Faith, doe import such a practical habit of assent to the Gospel of Christ, as hath an effectual influence, upon the Will and Affections, and all the acts of the inward and outward man, And thus much is distinctly taught, not only by that large discourse of St. James chap. 2. where he purposely disputes this point, and positively declares that *Faith is made perfect by works*, v. 22. And that without them it is dead, that is, null and void, v. 17. 26. But also by the Expresse words of St. Paul, Gal. 5. 6. *For in Jesus Christ neither circumcision availeth anything, nor*

\* ἀλλὰ πί-  
στις δι' ἀγα-  
πῆς ἐνεργί-  
α.

*circumcision \* but Faith which worketh by love.* In which Text, (as we conceive) it matters not much whether the original word ἐνεργία is common to both senses, be rendered

actively or passively, i.e. *acting or working by love*, as we translate, or *actuated*, and *made effectually*, as the Syriack understand it, and as the same word is most commonly used in Scripture; which way soever the word be rendered, the sense is the same. And it is evident, that the meaning of the Apostle by the addition of those words, is to give a distinct character, or description of that Faith which justifieth a Christian, by way of comparison against any other notion of the word, that abstracts from this *Energy*, or efficacy. For the words are Exegetical, and Limitative; As if he had said, Not every kind of Faith, but the living Exegetical effectual faith, which acteth, or is actuated

Part I.  
love, is  
righteous  
on of a  
the Apo  
Texts,  
himself  
same Ep  
circumci  
not a n  
Circumci  
not the k  
cannot  
all on  
Christ J  
to good  
ould  
be comm  
lling of  
3. 10.  
Faith  
15.  
Joh. 5.  
om. 1.  
that  
n, befo  
e Lora  
can n  
dg him  
our.  
his l  
ject  
ointed  
faith,



truly and love, is the only thing that availeth for the hope of  
 out do not righteousness, that is, the Justification, and Salvati-  
 salvation of a Christian. That this is the true meaning of  
 Faith, do the Apostle appears evidently from two parallel  
 the God Texts, wherein the same sense is thus varied by  
 e, upon himself: The first is in the next chapter of the  
 the inward same Epistle, Gal. 6. 15. *For, in Christ Jesus neither*  
 s distinct *circumcision availeth any thing, nor uncircumcision,*  
 of St. Jan *but a new creature.* The second is, in 1 Cor. 7. 19.  
 this point *Circumcision is nothing, and uncircumcision is nothing;*  
 e perfect *but the keeping of the Commandments of God.* Where  
 it is dead cannot be denied but that *Faith working by love,*  
 also by the is all one with the new creature, which is created in  
 or in Jesus Christ Jesus ( i. e. in the Faith of Christ Jesus ) *un-*  
 ing, nor good works, which God hath before ordained that we  
 which work should walk in them. And with the keeping of  
 Text, ( as the commandments of God : love being the ful-  
 not much filling of the commandments, 1 Joh. 5. 3. Rom.  
 d every man 3. 10.  
 be rendered Faith, that worketh by love is such a Faith as  
 g by love, purifies the heart, and overcomes the  
 finally, as the world : which is therefore by  
 ne word St. Paul called, the obedience of Faith.  
 ch way Rom. 1. 5. & 16, 26. The same thing is signified  
 is the same by that Apostle in his answer to the Goalers questi-  
 f the Apostles, before alledged : requiring him to believe on  
 s to give the Lord Jesus Christ, Acts, 16. 31. Which can  
 that Faith mean nothing less than that he should acknow-  
 ay of can-ldg him for his Lord and Christ, as well as his Sa-  
 word, the-our. And therefore should hold himself obliged  
 cy. For his Faith, to obey him as a Lord, and to be  
 As if he subject to him, as the Christ, the Messiah, the an-  
 iving Ex-ointed King, and Prophet of his Church. For  
 actuated Faith, as it relates to the Person of Christ, doth

not respect him, only as a Saviour; but receive him as he is sent by God, and offered in the Gospel with all his authority, as Lord and King, and Prophet, *Joh. 1. 12.*

*\*Verba scientie  
connotant af-  
fectus.*

This notion of Faith, is confirmable from that common rule in Divinity, that, \* Words of knowledge in Scripture-phrases, doe connotate both affections, and actions agreeable to the knowledge; whereof, in this place, one special instance shall suffice, *Joh. 17. 3. This is life eternal that they may know thee, the only true God, and Jesus Christ, whom thou hast sent:* Where, to know God and Christ signifies to believe in him. For knowledge of Divine things is Faith, and Faith is oft-times called knowledge, in Scripture, *1. Tim. 2. 4. 2 Pet. 1. 2, 3. 1 Joh. 2. 3. Isa. 53. 11. By his knowledge shall my righteous servant, (meaning Christ) justify many.* As to know the true God, imports the duty, which is due to him, as such; so, to know Jesus Christ, *whom the Father hath sent*, is to embrace him in the quality wherein he was sent, that is, with full acknowledgment of his commission from the Father, and with submission thereunto, by receiving, and observing all that he hath commanded in his name; So runs the Commission that our Saviour gave to his Apostles when he sent them to make Disciples, and to baptize all Nations, *teaching them to observe all things whatsoever I have commanded,* *Matth. 28. 20.* This must needs be the true meaning of those words, *This is life eternal that they may know thee:* Because no knowledge that means any thing less than this, cannot be the sole condition of Eternall life, And so certain

it is, that the knowledg of God in Scripture-phrases, doth import obedience to his Commandments, that S. John saith, *Hereby we know, that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him,* 1 Joh. 2, 3, 4. And if that be so, what truth can be in him that saith, he believes in God, and keeps not his Commandments. For either our knowledg of God is the same thing with our beliefe; and then what is true of the one must be equally true of the other; Or, if Faith be distinguished from knowledg, (as in a philosophical notion it is) then our beliefe supposeth our knowledge, that is, that we have a true notion of his nature and essence, whereto the right of universal dominion doth necessarily belong; and addes thereunto a firm assent of the mind, to the verity of his existence, *i.e. that he is the only true God,* Heb. 11. 6. and thereby obligeth our obedience to him. This Notion of Faith is notably declared and exemplified by S. Paul in Heb. 11. 2, 4, 7, 8, 17. *By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. By Faith Noah being warn'd of God, of things not seen as yet, moved with fear prepared an Arke, to the saving of his house; by the which he condemned the world, and became heir of the righteouness, which is by Faith. By Faith Abraham, when he was called to go into a place which he should afterwards receive for an inheritance, obeyed, &c. By Faith Abraham when he was tried offered up Isaac: and he that had received the promises, offered up his only begotten Son.*

And this was the Faith which was imputed to him for Righteousness: that is, by which he was justified before God, *Rom. 4. 3. Gal. 5. 6.*

But for a final confirmation of this notion of saving Faith, as the only complete one, ( I mean, this practick Notion ) I shall add no more Arguments, than what may be infer'd from those Texts of Scripture, wherein there is the least appearance of expressing it; that is, those Texts, wherein this saving Faith is described by no other Act, than that by which we believe the verity of these Propositions, *That Jesus is the Christ, the Son of God, and that he was raised from the dead, &c. John 20. 39. These things, are written that ye might believe, that Jesus is the Christ, and that believing, ye might have life through his Name. Rom. 10. 9, 10. If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: For, with the heart, man believeth unto Righteousness, and with the mouth Confession is made unto Salvation: 1 John 5. 1. Whosoever believeth that Jesus is the Christ, is born of God: No man can say that Jesus is the Lord, but by the Holy Ghost: 1 Cor. 12. 3. This was the Eunuch's Faith, whereupon he was admitted to Baptism by Saint Philip: I believe that Jesus Christ is the Son of God: Acts 8. 37. This was the Faith, for which our Saviour pronounceth Simon Peter blessed, *Matth. 16. 16, 17. Thou art Christ the Son of the living God.* The same was the Faith of Martha, whereupon she expected the Promise of Life declared by Christ, *John 11. 26, 27: I demand now, What kind of Faith it is, that is to be understood in**



ted to him  
e was justifi-

notion of

( I mean,

more Ar-

from those

ne least ap-

those Texts,

by no o-

ve the ve-

s the Christ,

ed from the

are written

Christ, and

h his Name.

h thy mouth,

e heart, that

hou shalt be

lieveth un-

ssion is made

ver believeth

od: No man

by the Holy

nich's Faith,

sm by Saint

Son of God:

which our

ted, Matth.

of the living

ha, where

ife declared

now, What

nderstood in

these

these Texts? Is it no other than a certain, real, and unfained assent to the truth of these Propositions? and shall every such Believer be saved? or, is he born of God? Surely, no man that reads the Scriptures, can think so: If then this speculative, dogmatical Faith, though never so true, in a philosophical sense, ( that is, not only in respect of the Object, but also in respect of the Act of Assent ) be not the true saving Faith; What can it be but the practical Faith, which answers to the foremention'd Notion, of a practical knowledge of God; that is, such a Faith as effectually produceth all such affections, and obedience to Christ, with dependence upon him, as the belief of these Propositions obligeth a man to? I conclude therefore that these Texts, and all others, wherein Faith is named as the sole condition of Salvation, are to be interpreted by that single one of S. Paul, above mention'd, Gal. 5. 6. *For in Christ Jesus neither Circumcision, nor uncircumcision, availeth any thing, but Faith which worketh by Love.* So much for that first Resolution to the Question in hand, given by our Saviour himself, and S. Paul, viz. That he that will work out his own Salvation, must believe in the Lord Jesus Christ: Not as Jesus only, or a Saviour, but as the Lord, and Christ: And to work out this Condition, is that which he calls *the Work of Faith*: 1 Thess. 1. 3. being the Work of Obedience to the Lord Jesus, who is *the Author of Eternal Salvation to them that obey him*, Heb. 5. 9. that is, to them that so believe in him, as to obey him.

To

TO this agrees an other Answer which our blessed Saviour made to one that put the question to him in exprefs terms, Matth. 19. 17. and Mark 10. 17. *And behold one came, and said unto him, Good Master, what good thing shall I do that I may have Eternal Life; And he said unto him—— If thou wilt enter into Life, keep the Commandments:* Which words (being the Answer of him who is the Author of Salvation, and who best knew the Condition, whereupon it was to be had, and had least reason to utter any thing to the prejudice of his own merits) do plainly shew, that the keeping of the Commandments (in some sense or other) is necessary for him that will be saved, as well under the Gospel, as under the Law.

I am not ignorant that this speech of our Saviour hath received such an interpretation from divers modern Interpreters, as seems to imply the quite contrary to this inference, viz. That these words were not designed for a direct Answer to the young man's question, as serving to instruct him what he was to do to enter into Life; but intended rather to discover unto him, his inability to attain Salvation, by any thing that he could do, and thereby to draw him to seek it out of himself; and dispose him to imbrace the Evangelical way of Salvation, by Faith in him (the Saviour,) without Works.

But this Interpretation (with due reverence to the Authors and Abettors thereof) seems to me improbable, upon diverse Accounts.

1. Because it makes our Saviour's Answer to be indirect, and insufficient, at least; if not untrue.

For

For, whereas the man's Inquiry was, What he was to do that he might be saved; this Answer, by this interpretation, gives him either no direction at all; or such a one, as was either not true, or not sufficient, and by this Hypothesis, impossible to be performed: The keeping of the Commandments, was either necessary to Salvation, or it was not. If it were necessary; Why should our Saviour, whiles he seems so plainly to affirm it, be supposed not to intend it? If it were; How could this be a true Answer to the Question?

2. Because I neither find any Circumstance in, or about this Text, nor any necessity from any other, to incline me to prefer such an indirect, obscure interpretation of our Saviour's words, before that which is direct and plain.

3. Because this sense is disagreeable to a second Answer that our Saviour made, to the reply of this Questionist; alledging, himself (how truly, is not to the purpose) to have kept those Commandments. *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come, and follow me.* Which last words, do indeed imply a necessity of Faith in Christ, without which no man can come to him; but they do also as plainly teach, a necessity of Obedience too, without which no man can be said to follow him. And the whole Answer doth clearly intimate, that it was not only necessary for him, to endeavour the keeping of those Commandments, if he *would enter into Life*, but that he must do more than so, namely be ready upon his command, to part withall that he had, to follow him, as his Disciples had done.

4. Be-

4. Because the foremention'd Interpretation seems to have been devised of purpose to exclude the necessity of Obedience to Salvation: and to secure the Doctrine of Salvation by Faith only, without Works, in such a sense as St. *Paul* never meant. Therefore I find no such interpretation in any of the Ancients, before the Controversie about Works was raised.

Lastly, because the same necessity of Works of Obedience to Salvation, that seems to be taught by our Saviour in this Text, is fully and plainly asserted by himself, and his Apostles, in many other Texts. As Mat. 5. 20. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.* Where, by the Sequel of his Discourse, it is evident that he speaks not of a meer *imputed righteousness*, but such a one as is *inherent and practical*, consisting in the observation of the Precepts there; afterward mention'd by himself, in the same, and the two following Chapters. And, as it were of purpose to prevent the error of the Solifidian Doctrine, or a presumption of Salvation by Faith without Works; he expresseth himself most clearly, Chap. 7. 21: *Not every one that saith unto me, Lord, Lord, (that is, pretendeth, or professeth to believe on me) shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven.* The whole Sermon, contain'd in those 3. Chapters, is a summary of the Law of Christ, Gal. 6. 2. The Christian Ethicks, or the institutions of the Christian Philosophy: The main Scope whereof, is to shew upon what terms, and conditions, that Kingdom of Heaven,



Heaven, which he preached, and promised, was to be obtained: as may appear, both from the beginning, and end of the Sermon. For, as it begins with the Promise of Blessedness, limited to the endowments and practice of special Christian Vertues, such as Humility, Meekness, Mercy, purity of Heart, Peace, and Patience, &c. so it ends with a peremptory assertion of the necessity of Obedience to the Precepts before delivered. Chap. 7. from vers. 22. to the end: *Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his House upon a Rock, &c. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his House upon the Sand, &c.* Which words can signifie no less, than that all hopes of Salvation, that are built upon any other Foundation, than that of Obedience to his Precepts, as the proper effect, fruit, and trial of an unfained Faith in him, are built upon the Sands: Or, that the study of conformity to his Commandments, is fundamentally necessary to the hope of everlasting Life. From whence this Inference seems to be necessary: that, to believe there is no such necessity of good Works to Salvation, is no less than a fundamental Error, in the Christian Profession: And so (without doubt) it is, if it be held practically; But because such an erroneous Opinion, notionally held, may be consistent with the real practice of Christian Obedience, (as I doubt not but that it is, in many *Lutherans*, and some *Antinomians*) it doth not necessarily exclude from Salvation. For, whosoever heareth Christ's sayings, and doth them,

them, is by our Saviour likened unto a wise man, that built his House upon a Rock, and therefore shall undoubtedly be saved, whether he believes his Obedience necessary to Salvation, or not. A simple error in the Understanding, effectually corrected in the Will, (I believe) shall never be imputed to the honest-minded man.

But considering the natural influence of the Understanding upon the Will, this Heresie (though not in it self to be reckon'd in the number of those, which St. Peter calls damnable) may yet easily prove so. And therefore, though it must needs exercise the Patience of an intelligent Orthodox Reader, to add to these express words of our Saviour, so many Testimonies of his Apostles, as might be alledged from their Epistles, for the confirmation of this Doctrine: Yet their pardon must be allowed for the mentioning of some of them, towards the removal of so dangerous an Error, as the same Apostles thought necessary to warn Christians of, by many Emphatical Texts: Saint Paul himself, after he had insisted so much, in his Epistles to the *Romans* and *Galatians*, upon the Doctrine of Justification by Faith, without the Works of the Law, doth specially caution both Churches to take heed of this misprision, *Rom. 8. 13.* *If ye live after the Flesh, ye shall die; but, if ye, through the Spirit, do mortifie the deeds of the Body, ye shall live:* See *Gal. 5. 6. 21.* and *Chap. 6. v. 7. 8, 9. 15:* *Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his Flesh, shall of the Flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Know ye not that the*

*unrighteous*

Part  
unrig  
Be n  
nor  
God  
whol  
Erro  
3. 7.  
doth  
that  
can  
Rev.  
ment  
and  
viz.  
to b  
the r  
obta  
yet i  
man  
I  
oft  
as i  
will  
his  
our  
men  
Tha  
to th  
five  
late  
prov  
it so  
Rel  
was

*unrighteous shall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolaters, nor Adulterers, &c. shall inherit the Kingdom of God.* 1. Cor. 6. 9, 10. St. James, Jam. 2. spends a whole Chapter to undeceive Christians of this Error: St. John gives the same admonition: 1 Jo. 3. 7. *Little Children, let no man deceive you, he that doth righteousness, is righteous, as he is righteous. He that committeth Sin, is of the Devil; &c.* What can be plainer than the words of our Saviour? Rev. 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City. viz. the heavenly Hierusalem.* From whence it is to be concluded beyond dispute, that howsoever the right to this heavenly Inheritance, be at first obtained by the act of an *unfeined Faith in Christ*; yet it is held by the homage of *Obedience to the Commandments.*

I shall conclude with that General Doctrine so oft delivered, as well in the *New*, as in the *Old Testament*: That God *will render to every man according to his Works*: Confirmed by our Saviour's description of the last Judgment, *Matth. 25. 31.* to the end of the Chapter. That *all men shall fare in the Life to come, according to their doings in this*, is one of the five Articles of that Faith, which a late Author hath endeavoured to prove to be as Catholick, as Reason it self: And therefore was never left out in any Religion that hath obtain'd in the World. Nor was ever denied by any Philosophers, that acknowledged

Rom. 2. 6.  
2 Cor. 5. 10.  
Mat. 16. 27.  
Rev. 22. 12.

L. Herbert E.  
of Cherbery  
Lib. de Veritate.

knowledg'd the immortality of the Soul, and any Life after this. No Religion can be made out to be rational in the Theorie, much less perswaded into Practice, without the establishment of this Principle: which being established, doth certainly inferre a necessity of keeping Gods Commandments, in order to the hopes of eternal Life: which was the thing to be demonstrated.

But against this Doctrine many things may be objected; as 1. That it seems to evacuate the distinction of the *old*, and *new* Covenants, by confounding the condition of them, which, by this *Hypothesis*, seems to be the same, viz. *Do this and Live*: 2. That it layes a burthen upon Christians, as heavie as that which the Jews were never able to bear; and gives occasion for the Disciples Question; *Who then can be saved?* 3. That it seems to contradict Saint Paul's Doctrine of Justification by Faith, without Works. 4. And to favour the Popish Doctrine of Merit.

These Objections will be most conveniently answered, after we have considered the third Text, from whence we designed to complete the Answer to that great Question, What we should do to be saved? A Question put to Saint Peter, and the rest of the Apostles, by the Jews, *Acts* 2. 38. 39. *Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and Bretheren, what shall we do? Then Peter said unto them, Repent, and be baptized, &c.* The necessity of Baptism to Salvation, (grounded upon the words of our Saviour, *John* 3. 5, 6.) is not here to be discussed, because it can have no place



and any that Work to which the Apostle exhorteth Christians already baptized. But that other Injunction which is joyned with it (being a special part of the end; and signification of Baptism) viz. to Repent, is a main part of that Work or Business by which a man is to work out his own salvation: as appears by many other Texts of Scripture; wherein the necessity of Repentance to Salvation, is expressly taught: It was the first Evangelical Precept, the very first word, whereby the Gospel began to be preached, both by the fore-runner, John the Baptist, and by our Saviour himself; *Matth. 3. 2: and 4. 17.* So John began his preaching in the Wilderness, saying, *Repent ye, for the Kingdom of Heaven is at hand*; In like manner Jesus began to preach; and to say, *Repent, for the Kingdom of Heaven is at hand*: Intimating, that whosoever desired any part in that Kingdom, must qualify himself for it by Repentance: It was the end of our Saviour's coming into the World, as himself saith; *Matth. 9. 13. I am come to call Sinners to Repentance.* And, when he left the World to the teaching of his Apostles, his Appointment was; *that Repentance, and Remission of Sin, should be preached in his name among all Nations, Luk. 24. 47: For, Him hath God exalted, with his right hand to be a Prince; and a Saviour, to give Repentance to Israel; and Remission of Sin: Acts 3. 31: Not willing that any should perish, but that all should come to Repentance, 2 Pet. 3. 9.* In these, and many other Texts, the intire condition of Salvation, is expressed by this term of Repentance: which is therefore called *Repentance unto Life, and Repentance to salvation: Acts 11. 18: 2 Cor. 7. 10.*

The equity and necessity of this condition, unto the Remission of Sin, is not ( as I conceive ) grounded upon any arbitrary, or positive Will of God, supernaturally revealed; but hath its foundation in the Law of Nature and Reason: For natural Reason, if it be not grossly corrupted by Self-love, or perverted and abused by Superstitious instructions, will certainly teach a man this Lesson, That, to qualifie him for, and render him capable

of a Pardon, for any wilful offence Repent  
 Luk. 17. 3. ( if it be but against a man ) it is necessary he should Repent the doing of it. Because the want of this Repentance, supposeth the justification of the Offence, or, at least, a wilful continuance in it: which makes the pardon, without it, to imply an allowance, or toleration of the Offence, and makes the offended party to be reconciled as well to the iniquity of the Offender, as to his Person: Which being perfectly unreasonable, shews the indispensableness of this qualification for the salvation of a Sinner, which supposeth the remission of his Sin.

Hereupon it is to be believed, that Heathens, by the light of natural Reason, as oft as they would attend unto it, could not but understand the necessity of Repentance, for the averting God's anger, and the hope of pardon for such gross Crimes as their Consciences were terrified with. And though they might conclude, more than probably ( from the Goodness of God, essentially included in the notion of his Being, and sufficiently declared by his Works ) that he was reconcilable to sinners, upon some terms or other; yet, to believe him willing to pardon foul iniquities, without exacting

dition, untracting the Repentance of the Offenders, was conceive such an absurdity as could not be entertained without notorious corruption of their Reason. But, by its found the History we have of their Religion, it appears reason: For they were so much abused with prescription of corrupted by other wayes and means of expiating their sins (to superstition wit, by Sacrifices, ritual Purgations, and Lustrations, suggested by their covetous Priests) that this Lesson, there is indeed little mention of this Doctrine of aim capable of Repentance amongst them. The very word beneficial offence (n) it is not being rarely to be found in their books. And not t. Because marvel they should be disposed to listen after other th the just wayes of purging their sins (which were reconcilable with retaining the practice;) seeing the without a whole mass of corrupt Nature is found to be as a of the Offense to the remedy of Repentance, as it is prone to o be reco the Sin that needs it.

Offender, as It was the delusion, and the hypocrisie of the unreason Jews, to trust to other Remedies of Sin, with this quality neglect of this, as we find by the frequent complaints of the Prophets. Nor are Christians any which sup better affected to this wholesome Cure for Sin: eathens, but every whit as much inclined to elude the necessity of it, or at least to cheat their own Souls in and the not the hypocritical pretence of it. But the more Eviding God's evidence there is for the necessity of Repentance unto gross Crimes Salvation, the more necessary it is to have a right with. And Notion of the Nature of it. Because the mistake in an probably this point is no less dangerous, than in that of Faith. ally included Nor are men less apt to be deceived in the one, than ently declar the other. And if there be indeed an indispensable necessity of Repentance, as well as Faith, unto t, to believe Salvation; the carnal mind is not so solicitous to es, without find out the truest as the easiest notion of them exacting

both; that is, such a one as is practicable, with the least restraint to his lusts, or most consistent with his licentious liberty. Such a notion of *Repentance* we met withall before, and if there were not some other of *Repentance*, as easie; it were scarce possible for men to perswade themselves, they have repented of their Sins, without any actual sincere reformation of their lives. Or, to believe that the last hour of their lives is time enough for this work, when they know such a reformation is altogether impossible.

But I am not in this place to enter upon the common place of *Repentance*, or to discourse of the various acceptions of the word. My design is only to shew what that *Repentance* is, which is necessary to be wrought out, in order to a mans salvation. And that will be learned most competently, from a remarkable Text of Saint Paul 2 Cor. 7. 10. *For godly Sorrow worketh Repentance to Salvation, never to be repented of.* Where it is first to be observed, that the rise or spring of *Repentance*, is

\* ἡ κατὰ θεὸν  
λύπη.

*Sorrow according to God*: which imports, first a due sight and sense of Sin: secondly, a hearty sorrow for it, as it relates to God; that is, as it is a transgression of the Law of God; and so, injurious and offensive to Him; and not only as it is noxious, or pernicious to our selves.

There may be a true Godly sorrow, as well as the sufferings as the sins of others. But the sorrow which is apt to bring forth repentance, is a sorrow for our own sins: And two things there are in it which are the just matter, and motive of a Godly



sorrow; 1. The nature of it: 2. The effects,  
 and consequents of it. The pro-  
 per nature of sin, is, the transgression 1 Joh. 3. 4.  
 of Gods Law, whether written in Rom. 2. 15.  
 the Bible or in the Heart. The Effects of sin, do  
 referre either to God, or to our Selves and our  
 Brethren. Those which respect God, are, his  
 displeasure, and his dishonour. For all sin is  
 both displeasing, and dishonourable to God, up-  
 on the same account; because it is a transgression  
 of his will. Those which respect our selves, are  
 all manner of evils, privative, and positive, that  
 may accrue to us, from sin, either by the nature,  
 or by the punishment thereof. Now albeit these  
 latter events of sin, be just matter of sorrow,  
 and that sorrow may also conduce to the effect of  
 repentance; yet is not this properly called *Godly*  
*sorrow*, because it is not a sorrow for *Gods* cause, so  
 much as for our *own*. And the root of it is self-  
 love, rather than the love of God. I conclude  
 therefore, that the proper object, and motive of  
 godly sorrow, is sin, as sin, considered with  
 the event that necessarily proceeds from it, as such,  
 viz. the dishonour of God, with his just displeasure;  
 which being the greatest evil in the world, is the  
 chiefest matter of Sorrow. The glory of God, and his  
 favour, are the most desirable good things, and  
 ought to be the highest ends, that we should pro-  
 ceed to our selves, and most to be rejoyced in.  
 And therefore the contraries of these things, (his  
 dishonour and his displeasure) ought above all  
 things to be averted, and grieved for. And the  
 sorrow for sin upon these considerations, is the  
 most Godly sorrow, because it implies a love to God,

with a conversion of our wills unto his will, from which by sin it had been averted. This is the Sorrow which is signified by the Scholastic term of *Contrition*, the abstract of the concrete word, so oft used in Scripture (*Contrite*) to expresse the disposition of a penitent heart. The Latin word *Pœnitere*, and the English to Repentance, do first and most properly signifie to be sorry for a thing done amiss. And the word Repentance in Scripture doth sometimes signifie no more than this. But in this Text and all others, where it hath the promise of salvation, or remission of sin annexed to it, Repentance hath a further signification. Which is,

The second thing to be observed from the Apostle's words, towards the rectification of our judgments, concerning the notion of Christian Repentance which is available to Salvation, viz. that it is not a bare sorrow for sin, though it be a godly sorrow, much less every kind of sorrow. A man may have sorrow for sin, more than enough, and yet be as far from repentance to Salvation as Judas was, who is expressly said to have repented *himself*, Matth. 27. 3. His heart was desperately, mortally wounded, with the sense of his sin and sorrow for it: But a godly sorrow it was not that brings forth repentance to Salvation, but quite contrary, *the sorrow of the world that bringeth forth death*; and hastened his departure to his own place; where there is no good store of such penitents, weeping, and gnashing their teeth, without remorse for their sins that brought them thither. But because the case was indeed very miserable; if we consider

Act. 1. 25.

to his own place; where there is no good store of such penitents, weeping, and gnashing their teeth, without remorse for their sins that brought them thither.

But because the case was indeed very miserable; if we consider

repentance

will, from repentance, wherein there seems to be a distinct  
 is is the example, of all three parts of the Scholastical repen-  
 Scholastic. As first, such a deep *Attrition*, as, by the  
 e concrete Pontifician Doctrin, seemed to want nothing,  
 e ) to have turned it into *Contrition*, but *Absolution*;  
 heart. Th which, considering his free and particular *Con-*  
 to Rep fession, ( the second part of his Repentance ) I  
 e sorry have sinned in betraying innocent blood; and that  
 Repentance joyned with a voluntary *satisfaction*, ( the third  
 more the part ) in his *bringing again the thirty* Matth. 27. 3.  
 , where *pieces of silver* ) was unmercifully de- 4. 5.  
 mission of him by the chief Priests. But  
 er signifi *Judas* his conscience could not be satisfied, much  
 less his sin discharged, with all this repentance;  
 from which yet was a great deal more than that which is  
 ion of me commonly presumed to be sufficient. For most  
 christian people think, if their consciences be pricked with  
 , viz. that the sense of their sins, so that they can say they are  
 t be a god sorry for them, let it be upon what consideration it  
 ow. And will, they are truly penitent, especially if this sorrow  
 enough, as but distinguished from that of *Judas*, by a presump-  
 ion as *Judas* hope and confidence of pardon. And much  
 repented more, if they can but deceive themselves, into a  
 erately, a present sleight purpose of some amendment of their  
 of his lives: Then they think they are out of danger,  
 y it was and may build upon the promise of the Gospel,  
 ion, but for a certain Pardon. Whereas by the necessary  
 d that bre sense of this Text, it is perfectly evident, that the  
 d his dispo most sincere sorrow for sin, is not, in it self, a  
 re there compleat repentance, but a cause, and a prepara-  
 g, and tive to it : For, *Godly sorrow worketh repentance*;  
 without de but the cause, and the effect cannot be the same  
 r. *Judas* thing; nothing can produce it self.  
 e confida But because Godly sorrow, if it be right, will  
 repent work

work repentance, therefore it may in some case (where there is no time for any works to be brought forth) be accepted for Repentance, upon the same account, by which the will is accepted for the deed, when it is a sincere, firm, and ratified Will; which God only can judge of, and which it is scarce possible for any man to know of himself, without some reasonable trial.

And therefore there is small comfort for any man in a repentance that hath proceeded no farther. God may indeed see it to be sincere without any triall, and therefore may accept it: And therefore we are not to judge any such Penitent, but leave him to the judgment of God, and hope the best. And so we may do in our own case; But we can have no better assurance of the validity of our repentance, than we have of the sincerity of our own hearts, which are deceitfull above measure.

But, that Sorrow for sin alone, is not repentance, may be confirmed by the forementioed words of St. Peter, *Act. 2, 27, 28*. When he had convinced the *Jews* of their hainous wickedness in the murder of the Lord Jesus, it is said, *They were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren what shall we doe?* which surely doth sufficiently express their sorrow for their sin: And if that had been all that goes to repentance, might not he have spared that precept in his answer (*Then Peter said unto them, Repent*) and have contented himself with his additional advice, *and be baptized every one of you in the name of Jesus Christ, for the remission of sins.*



Some case  
ks to be  
penitance,  
will is ac-  
ere, firm  
judg of  
y man to  
able trial  
t for any  
ed no far-  
re without  
And there-  
nitent, but  
and hope the  
case; But  
he validity  
he sincerity  
above me-

repentance  
noed wo  
e had con-  
ickedness  
id, They  
eter, and  
what shall  
express the  
been all the  
e spared the  
unto them,  
with his  
ry one of  
remission

I conclude therefore from the evidence of these Texts, that a bare sorrow for sin, is not repentance: much less is it a bare acknowledgment, or confession of sin, which may be without any such sorrow; and of it self signifies no more than that a man hath cause to repent, not necessarily that he doth so: It imports a conviction of the conscience, not any conversion of the will, For a man may acknowledge himself to have done evil, without any intention of ceasing from the practice: *Judas*, and *Pharoah*, and *Saul*, did all confess they had sinned but were no true penitents: There are none more impenitent, than many of them who make formal confessions of their sins privately and publickly, oft enough.

Mat. 27. 3.  
Exod. 9. 13.  
105. 16.  
1 Sam. 15. 24.  
30. 26. 71.

Papists have a general custome to come to confession once in a while, with some formal shews of Contrition, whereupon of course they must be absolved, without and before any other testimony of their repentance; And then they think they are clear with God Almighty for all that is past: and being so, they think they may make bold to run on the score again for a time, with a purpose of acting over the same penance again, when time serves for their new sins. And this is taken by the vulgar people to be the business of repentance, sufficient to save them; from *Hell*, at least; though not from *Purgatory*; So that, if they be not prevented at last (by sudden death) of time or opportunity to act this repentance, they are safe enough, though they live in a course of sin: And against that fear they have also this *Salvo*, that, if it should so fall out, their intention and desire of confession shall

shall be accepted for the deed. And this Doctrine wants nothing but the seal of Infallibility, to make it the most Comfortable to flesh, and blood, that can easily be invented: However, though it be no Article of Faith, yet it is safe enough to believe it, because it wants not the warrant of a *probable opinion*, from the judgment of the Doctors that have taught it.

But to make the worst of it; how false and pernicious soever this Opinion, or Practice be, it is altogether as true, and as safe, as that which is commonly followed by us. The only difference is, that we have the advantage of them for ease; whiles we can excuse our selves, of all their trouble and shame of confessing our sins to a Priest, and satisfy our consciences with doing it to God only, with as little sincerity, and less regret, than they do to a man. For, what is more ordinary with us, than for people to make solemn Confession of their sins, joyntly in the publick Congregation, and particularly, after a fashion, in their private Devotions every day, and to ask God forgiveness, and then return to them again, as constantly as night and day, light and darkness, do succeed one another: As if it were a matter of course, as necessary for us to do, as to sleep and wake. How many are they in both Churches, that doe perswade themselves, that the Duty of Repentance, is sufficiently discharged, by such a formal customary practice of confession; which (so performed) is so far from the effect of a true Repentance (that is, from availing any thing towards the remission of sin) that it must needs be a great aggravation thereof: inasmuch as it can signify, before God, nothing  
more

more than a continued practice of impudent hypocrisy. For what else can it be for a man daily to confesse his sins, without any real desire, purpose, or care to forsake them? And this hypocrisy is very much augmented by the formality of such devout petitions as are usually joyned with such confessions, viz. that God will grant them hereafter, to live a sober, righteous, and godly life, to the glory of his holy name: and that the rest of their life, hereafter may be pure and holy: that they may hereafter serve and please God in holiness of life, and the like: which prayers going out of fained lips (as they must needs do, whiles the things prayed for, are neither designed, nor desired) are turned into sin: being an open flattering of God with their lips, whiles their hearts are far from him: What else can it be but a plain mocking of God, and taking his Holy Name in vain, for a man with such seeming devotion, to pretend an humble, and earnest desire of his grace, to enable him to perform such things as he never intends to go about? This Repentance therefore consisting only in such formal confessions, and petitions, is nothing but an addition to the sin of the hypocritical penitents, and therefore far enough from the right notion of repentance to salvation.

But hitherto I have insisted only upon some gross mistakes about the matter of repentance, which remain to be rectified by a right description of the true nature of that duty: wherein, it must be acknowledged that the forementioned things (viz. sorrow for sin with confession thereof to God) being supposed to be sincere, and joyned with an unsained purpose of forsaking all known sin in the

the contrary practice of a holy life, are not only true and real parts of repentance, but do amount to the effect of a true repentance inchoate or begun: whereunto nothing is wanting to compleat the being of it, but the intire performance of such a purpose, in the sequel of a mans life; As may be learned from the words of the Baptist; *Matth. 3. 8. Bring forth therefore fruits meet for repentance*; and the like of *S. Paul*, preaching to the Gentiles, *That they should repent, and turn to God, and do works meet for repentance*, *Acts 26. 20.* Both which Texts do signifie, that repentance hath a kind of existence (as it were in its root) antecedent to the fruits, and works thereof. And the latter of them doth specially declare wherein the true notion and nature thereof doth consist, viz. in turning unto God. *Repent, and turn unto God*; the latter phrase is exegetical, declaring the sense of the former. To repent is to turn unto God; which supposeth an aversion from God, as the antecedent condition, and posture of every penitent sinner. And so much is signified by the name of a sinner; Sin being nothing else but an aversion or turning away from God.

So that Repentance being the same thing with Conversion in Scripture-sense, is a relative word, having a double term of relation, *à quo & ad quem*, from which, and to which. The latter is expressed by the Apostle in the forementioned words, *Repent, and turn unto God*. From whence it is called Repentance towards, or unto, God, *Act. 20. 21.* The former is signified by the same Apostle, *He. 6. 1. Repentance from dead works*, that is, from sinful works, called dead works because

ἡγίασιν θεῶν.  
μετάνοιαν.

Part  
becau  
and d  
two t  
penta  
know  
duty  
plain  
Ezek  
all h  
my st  
be sha  
be o  
of R  
Whe  
forth  
heart  
selves  
the ol  
to cle  
and t  
old m  
purifi  
and  
sent r  
Reg  
are r  
T  
the  
effic  
out  
by w  
acti  
both  
deri



because they are the acts of a man Spiritually dead and destitute of Spiritual, and Divine life. These two things make up the intire signification of repentance, viz. turning from sin as sin, that is, all known sin; unto God, that is, unto the universal duty of obedience unto his will: most fully and plainly expressed by the words of the Prophet, Ezek. 18. 21. *But if the wicked man will turn from all his sin which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.* This I take to be one of the plainest, and compleatest descriptions of Repentance which is to be found in Scripture: Wherein the same general duty is otherwise set forth, in great variety of expression: As, *to rent the heart, to circumcise the foreskin of the heart, to abhor our selves, to cease to do evil, and learn to do well, To crucifie the old man, and the flesh, to mortifie the deeds of the body, to cleanse ourselves from all filthiness of flesh and spirit, and to perfect holiness in the fear of God; to put off the old man, and put on the new, to cleanse our hands, and purifie our hearts, to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present world, &c.* Wherunto the general termes of Regeneration, Sanctification, and the new Creature, are materially equivalent.

These and many other expressions there are of the same general duty: all of them signifying an effectuall change of the whole man, inward and out ward; beginning in the mind or understanding; by which all humane affections and actions are governed from whence both Greek and Latin names are derived which primarily and properly signifie a change

*Μετάνοια*  
*Resipiscencia.*

change of the mind, or intellectual part of the soul, but are understood practically, as before I shewed, concerning Faith, and Knowledge, in Scripture-sense: Thus is Repentance expressed by the Apostle to be, *a renewing in the*

Eph. 4. 2,3. *spirit of the mind; a transformation*  
 Rom. 12. 2. *of a man by the renewing of the mind;*

Col. 3. 10. *putting off the old man with his deeds,*  
*and putting on the new man which is*

*renewed in knowledge:* These expressions (with other like) do signify this work of conversion, ~~to begin in~~ Repentance

*το μετανοειν.*  
 to begin in the understanding, the ruling faculty in a man; the prime recipient of all grace which therefore is sometimes called light, illumination, and

Eph. 5. 8. *inlightning:* as, on the contrary, sin  
 Heb. 6. 4. *is termed darkness very frequent-*

ly. Repentance comprehending the whole work of grace, is begun in the mind, but hath its most proper effect, and seat in the Will, as sin also hath. It is the effectual, habitual, conversion of the Will that makes out a true Repentance; that being the only faculty which is capable of command, and most directly and immediatly obliged to obey, having also the power of commanding the affections and actions of the whole man.

And upon this account it is; that Sorrow for, and Confession of sin, do sometimes signify a true Repentance, having the promise of pardon annexed to them: because where they are sincere, they do infer such a change in the Will, as amounts to Repentance. For a true godly sorrow for sin as offensive to God and repugnant to his just and holy Will, cannot be separated from a real purpose of for-

saking

Part I  
 faking  
 to be t  
 either  
 And  
 ceeds f  
 a conv  
 radica  
 on the  
 less th  
 But th  
 been sp  
 a Poin  
 in this  
 it to m  
 work o  
 desires  
 ful to  
 only by  
 repenta  
 of a ho  
 only be  
 confessi  
 are joy  
 formati  
 otherwi  
 and fa  
 pose.  
 Havi  
 nature  
 the Ob  
 two Bra  
 dience  
 dition o  
 on of it

faking the sin. Because it is impossible for a man to be sincerely sorry for that which the Will allows, either as already done, or to be done hereafter. And therefore also such confession of sin as proceeds from a godly sorrow, doth necessarily imply a conversion or change of the Will; which if it be so radicated, and fixed, as will prove effectual upon the trial, (which God only knows) is nothing less than a true Repentance begun in the Heart. But this may seem more than enough, to have been spoken by way of Explication of so ordinary a Point: whereunto therefore I shall add no more in this place, but this one advertisement, to apply it to my Text; That, seeing Repentance is a work of absolute necessity to Salvation, whosoever desires *to work out his own salvation*, must be careful to work out his Repentance; which is done only by bringing forth fruits, or works, worthy of repentance: which can be no other than the works of a holy life: Seeing the work of Repentance can only be said to be begun, by godly sorrow, and confession of sin; and that only, when those things are joyned with a firm and sincere purpose of reformation: it is evident that the entire duty can no otherwise be wrought out, than by a constant, and faithful performance of that godly purpose.

Having now laid down from Scripture the nature of Repentance, I come to the Answer of the Objection before mentioned, consisting of two Branches: 1. That the urged necessity of obedience to the commandments, as part of the condition of the New covenant, destroies the distinction of it from the Old: making both of them to agree

in these general terms of, *Do this and live*. And the consequence of this, is 2. That the burthen, hereby laid upon Christians, is intolerable, in as much as the keeping of the Commandments, is a yoke too heavy, for the shoulders of lapsed nature, though strengthened by grace.

My answer to this Objection, shall be grounded upon the Doctrine of Repentance, as that is no other than a peculiar precept, and priviledg of the New Covenant: Repentance (as hath been shewn) in the compleate sense of the word, and extent of the duty, requires obedience to the commandments, (as Faith also doth; but not the same obedience, which the Law requireth. I say therefore, that repentance is a precept of the second Covenant, and not of the first; a precept of the Gospel, not of the Law, as such: For *to repent* supposeth Sin, which by the condition of the first Covenant (supposed to be made with man-kind in his innocency) is indispensably excluded: Repentance cannot become a duty, till a man hath broken the Law, and therefore cannot be a direct and absolute precept of the Law: I say, a direct or absolute precept of the Law in its prime intention, Repentance is not. But a consequent hypothetical, indirect precept it is, of a second intention. That is, upon supposition a man hath once transgressed the Law, he is implicitly bound by the same Law to repent: as Repentance signifies a cessation from sin, and a return to the duty of obedience. Otherwise a man might be discharged from the obligation of

the Law by breaking it. And then he that had sinned once, could sin no more; because, where there is no

Rom. 4.

1 Joh. 2:

Part I  
Law,  
binds a  
bind a  
he hath  
from c  
rectly,  
directe  
dy for  
not alle  
it is no  
the Go  
tigation  
hath gr  
a sinner  
Mediat  
remissio  
penalty  
priviled  
The  
second C  
those g  
second  
(which  
have b  
but par  
this; an  
sufficien  
is to be  
not be  
in refer  
someb  
of the  
not the  
old; w  
Law



And the Law, there is no transgression. But that Law that hereby binds a man to perpetual obedience, doth not only much as bind a man from sinning once; but, supposing that he hath done so, it must needs oblige him to cease from continuing in his sin; But properly and directly, Repentance is a precept of the Gospel, directed to the transgressors of the Law, as a remedy for the breach of it, and a condition of pardon, not allowed by the Original Law. And therefore, it is not a precept only, but a priviledg, peculiar to the Gospel; being a gracious dispensation, and mitigation of the rigour of the Law, *Act. 11. 18. God hath granted to the Gentiles repentance unto life.* That a sinner upon his repentance (through Faith in a Mediator that hath expiated his sins) should obtain remission of his sin, and be discharged from the penalty of the Law, is a new grant, grace, and priviledg of the second Covenant.

The difference therefore between the *first*, and *second* Covenant, lies not in the common sense of those general terms; *Do this and live*: as if the second Covenant required nothing at all to be done (which is contrary to our Text and all those which have been alledged for the explication thereof) but partly in the special signification of the Word *this*; and partly in a gracious promise of Grace, sufficient to enable a man to perform what ever is to be understood by that word *this*; which cannot be so interpreted as to signifie the same thing in reference to both Covenants: Because, though *something* be required to be done, as a Condition of the new Covenant, as well as of the old: yet *not the same*: For, something was required in the *old*, which is not in the *new*, and something is required

quired in the *new*, which was not in the *old*: and something is required in *both*. For instance; The old Covenant indispensably required perfect innocence, in an entire fulfilling the whole Law, written in the heart of man, or declared (or to be declared) by divine Revelations; leaving no place for any such thing as Repentance to be admitted for a Remedy of Sin: But, this perfect Innocence is so far from being required in the new Covenant, as the very *Supposition* of it prevents and destroys the end and design of the New; which imports a plain contradiction to such sinless innocence: In as much as the new Covenant is nothing else but a Remedy provided by the grace of God, for the want of such innocence: Were it possible to perform the condition of the old Covenant, the new could have no place: because, that supposeth a man a transgressor of the old. And if now it were possible for any man to obey the whole Law, without any new transgression, yet he that is already a sinner, (as all men are by the first transgression) could not be saved by that Covenant, because his being so, renders him incapable of pleading performance of the Condition thereof. This therefore is a main difference between the two Covenants. The *first* exacts perfect *Obedience* and *Innocence*, the *second* admits *Repentance*.

A second difference of these Covenants, is in the first and principal Article of the new Covenant, which is conigned, upon the Condition of Faith in Jesus Christ, as a *Saviour to save us from our Sins*. Which also imports a plain Repugnance to the Condition of the first, in as much as it

Part  
plies  
us fr  
Cove  
admi  
thing  
in the  
place  
Bu  
thing  
Oblig  
accor  
befor  
the C  
of su  
disper  
of Go  
not up  
breach  
by a  
gresso  
Confi  
Mora  
sed w  
i.  
contra  
porter  
that a  
mand  
vine M  
positiv  
own i  
table  
gation  
nity;

old: and  
ce; The  
ect immo-  
w, writ-  
to be de-  
place for  
itted for  
ence is fo  
enant, as  
destroys  
imports a  
ce: Inas-  
elfe but a  
, for the  
e to per-  
the new  
pposeth a  
ow it were  
ole Law,  
is already  
by the first  
e saved by  
nders him  
he Condi-  
difference  
exacts per-  
nd admit  
ants, is in  
Covenant  
on of Faith  
is from  
ugnance  
h as it  
plic

plies a violation of it. Faith in a Saviour, to save us from our Sins, could be no precept of the old Covenant; because, that doth neither declare nor admit any such Saviour. These are two main things, whereby the two Covenants are distinguished in their Conditions; and it is not requisite in this place to name any more.

But with these Differences, there is also something common to both: and that is, the general Obligation of Obedience to the Commandments, according to the express words of our Saviour before alledged: *If thou wilt enter into Life, keep the Commandments*: And this I take to be a duty of such necessity, as could not be discharged or dispensed with by any positive Will, or Covenant of God, upon any Consideration whatsoever: No not upon that of a most perfect *satisfaction* for the breach of the Law, with an intire fulfilling of it by a Surety, for, and in the stead of the Transgressors: I say, that neither upon this, nor any other Consideration, the Duty of Obedience to the Moral Law of God, could be discharged, or dispensed with: For these Reasons;

1. Because such a discharge or dispensation, is contrary to the Sovereignty of God, which importeth an Authority to command all Creatures that are capable of receiving, and obeying any commands. This Authority being essential to the Divine Nature, He cannot divest himself of, by any positive Will, no more than he can destroy his own Essence: But, to discharge a Creature capable of the duty of Obedience, from all obligation thereunto, were to put off that Authority; because, Where there is no obligation to

obedience, there can be no authority to command. If therefore God should discharge a Creature of his duty of Obeying his Commands, he should thereby quit his Sovereignty over that Creature, which is altogether impossible.

2. Because such a liberty granted to any part of mankind, is contrary to the Justice, and Holiness of God, in as much as it implies a licence, and toleration of the utmost wickedness, that could be committed by them that had obtain'd this liberty: For, where there is no restraint put upon the wills of men by any binding law, there must needs be the utmost of license.

3. Because this Liberty is contrary to the nature of *Man*, as he is a *Reasonable Creature*. Because, as he is reasonable, he is capable of receiving Commands, and Laws from his Creator; and as he is a Creature, he is naturally bound to be subject to them: The relation of a Creature naturally importing such a debt of subjection to the Creator, as can never be discharged;

4. And lastly, Because there are some Divine Laws which are in themselves indispensable to a reasonable Creature: Such is that which is commonly called the Moral Law, in the strictest sense signifying (not all Precepts, that concern the manners of men, but) the same thing with the Law of Nature, and right Reason; Which, as it teacheth a distinction of Good and Evil, contained in the nature of some actions, antecedent to any positive or express Law of God or man, so doth it indispensably oblige to the practice

of observation thereof. This is the effect of the Law written in the Heart.

Part  
Rom.  
ted ou  
blotti  
That  
dictio  
is not  
must n  
Libert  
under  
of Ob  
as such  
impos  
repugn  
and al  
it eva  
impos  
is, th  
therefo  
ral L  
that w  
Law,  
cannot  
of the  
rous  
obedie  
any O  
Grace  
of Gra  
wered  
leaves  
by a  
Repent  
assistan  
to the  
Rom



Rom. 2. 15. which cannot be blot-  
 ted out by any abrogation, without *τὴν κατὰ φύσιν*.  
 blotting out the *reason*, that is, *the nature* of man.  
 That which is in it self Evil cannot without contra-  
 diction become indifferent, or lawful; But that which  
 is not restrained, or forbidden by any binding Law,  
 must needs be lawful. Therefore the opinion of  
*Libertines*, and *Antinomians*, affirming *Christians*  
 under the Gospel, to be discharged from the duty  
 of Obedience, to any Law or Command of God,  
 as such; is not only false and heretical, but also  
 impossible to be true: in as much as it imports a  
 repugnancy to the nature both of God and man,  
 and all distinction of Good and Evil; and withall  
 it evacuates all pardon of sin, by concluding an  
 impossibility of committing it: For, where no Law  
 is, there can be no Transgression: I conclude  
 therefore, that the duty of Obedience to the Mo-  
 ral Law, is common to both Covenants: And  
 that when Saint Paul saith, *We are not under the*  
*Law, but under Grace*, Rom. 6. 15. his meaning  
 cannot be, that we are not under any Obligation  
 of the Law, but that we are not under the rigo-  
 rous Exaction of the Law, requiring perfect  
 obedience, without affording either pardon, for  
 any Offences against it, or any sufficient aid of  
 Grace to perform it. Christians by the Covenant  
 of Grace, which now they are under, are deli-  
 vered from that desperate state, which the Law  
 leaves them in, that are under it; being relieved  
 by a double Grace, first of pardon of Sin upon  
 Repentance; and secondly of ability through the  
 assistance of God's Spirit, to yield such obedience  
 to the Law, as will be accepted.

And so to the Objection of the *burthen* of that *Obedience*, which by the premisses hath been asserted necessary to Salvation, I answer; That God's accepting (by the new Covenant) *Repentance*, joyned with *Faith* in Christ, instead of perfect *Obedience* required in the old, is a sufficient abatement of the intolerableness of the old yoke, and as ample a dispensation, as could be afforded to Sinners, to qualifie them for salvation: which will further appear upon these Considerations;

1. That Repentance (supposing men to be sinners) admitted by the Covenant of Grace for the Condition of Salvation, affords a remedy for Sin, and a capacity of Life, to them that by the old Covenant are absolutely excluded from all hopes thereof.

2. That Reformation of life and future obedience, which Repentance signifies, is not the same which the Law exacts; that is, not absolute, and perfect, without any manner of defect. Not the not-sinuing at all, but the not wilfully, and presumptuously sinning, and abiding therein impenitently, after the receiving \* the knowledge (or acknowledgment) of the truth, Heb. 10. 26. A

\* τὴν ἐπίγνω-  
σιν τῆς ἀλη-  
θείας.

sincere desire, and faithful endeavour of obedience, is accepted for Repentance: which may consist with some such things as the Law condemns; as, sins of ignorance (not affected,) sins of Infirmitie, and surreption, Imperfection in the performance of duty, sincerely endeavoured; with many frailties, which a Christian labours under, and against, but cannot perfectly overcome. Such things as these, although as transgressions of the

Part I  
pure a  
ture o  
venan  
the M  
to the  
hold u  
sins w  
nefit o  
truth  
But  
and ex  
true p  
of all  
for the  
whiles  
stent v  
salvati  
and su  
sins.  
3. M  
hath o  
the be  
the fa  
of sin  
first Co  
benefit  
der him  
Remiss  
for the  
tance',  
sists th  
nefit o  
not be  
the N

pure and perfect Law of God, they have the nature of sin, yet by the tenor of the new Covenant, and through the mercy of God in Christ the Mediator thereof, they shall not be imputed to the penitent sinner, that by a true Faith layes hold upon that Mediator. So that there be some sins which do not make void the effect, and benefit of Repentance, but are consistent with the truth of it, and a regenerate state.

But because it is difficult to determine precisely and exclusively what they are, it concerns every true penitent, to take as much heed as he can, of all sin, and not to presume of any indulgence, for the least, that can be avoided by him; And whiles it is said that some kinds of sin, are consistent with such a Repentance, as is available to salvation, it is implied that others are not so; and such are all gross, wilful, and presumptuous sins. But,

3. Neither do such sins as these, after a man hath once truly repented, exclude a sinner, from the benefit of the Gospel: But are still capable of the same remedie, which is allowed for all sorts of sin, which a man is found guilty of before his first Conversion: Although such sins do evacuate the benefit of his former repentance, so far as to render him incapable of expecting, or claiming the Remission of them thereby, suspending his pardon for the present, till he hath renewed his repentance, or repaired the breach of it. Herein consists the abundance of Gospel-grace, and the benefit of repentance, that it is never out-dated; not being restrained to one general pardon, (as the *Novatians* heretically taught) nor limited to

any number of Repetitions. There is no sin at any time unpardonable under the Condition of Repentance; For that against the Holy Ghost, is supposed to be so, upon this account only; that it excludes that Grace, by which a man should be enabled to repent.

These three things ( relating to the doctrine of Repentance ) duly considered, I conceive to be sufficient to answer the Objection before suggested. Especially if that be added which I take to be agreeable to the doctrine of the Gospel, viz, That whosoever imbraceth this second Covenant, shall be sufficiently enabled by the grace thereof, that is, by the Spirit of Christ that helps him, ( though not to keep the whole Law exactly, and perfectly without sin, yet ) to do all things which by that Covenant are required of him to work out his own salvation. This sufficiency of Grace, I take to be supposed in the Exhortation of my Text, and confirmed by the Reason that follows after it. *For it is God that worketh in you to will, and to do of his good pleasure.* Of which, afterward.

Thus far we have proceeded towards the resolution of that great Question (*What is to be done by him, that desires to work out his own salvation*) from the distinct Answer of our blessed Saviour, and two of his Apostles, to the same Question. *Believe in the Lord Jesus*, saith Saint Paul; *Repent*, saith St. Peter; *Keep the Commandments*, saith our Saviour. These three Answers, comprehending whatever is required of a Christian, in order to his salvation, might suffice for a complete Answer, to that Question. But considering the infinite weight and moment of the Question, some further

Enlargement



no sin at Enlargement of the Answer, (from 3. or 4. selected Texts) is not to be counted superfluous.

And the first of these additional Texts, shall be that of the Apostle St. Peter, urging the same Exhortation with that in our Text, in other words, 2 Pet. 1. 5. *And besides this giving all diligence, add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience, and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: viz. to all Men as well Strangers and Enemies as Brethren, to distinguish it from brotherly kindness, or kindness to the Brethren, that is, to all Christians, *φιλανθρωπία*. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. — Wherefore the rather, Brethren, give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall. For so an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Where, note these three things:*

1. That to give diligence to make our Calling, and Election sure, is the same thing as to work out our own Salvation with fear and trembling: For Calling, and Election, do signifie the free Grace and Mercy of God, whereby Christians are called, and elected, to the state of Salvation, by him that hath given unto us all things that pertain to Life and Godliness, *through the Knowledge of him that hath called us to Glory, and Vertue*, vers. 3. Life and Godliness, Glory and Vertue, are the things, that comprehend the full sense of the word *Salvation*, first declared,

declared, as it signifies, The being saved from our Sins, that is, from the power and practice of Sin, as well as from the guilt, and punishment thereof. And, to give diligence to make our Calling and Election sure, is, to take care that this Grace (by which we are Called and Ele-  
*βεβαιὰ ποιῇ.* sted) may prove effectual, firm, and permanent, and that we may obtain the benefit which was designed us thereby.

2. The Direction given by the Apostle to this end, is, to add to our Faith, Vertue, &c. that is, to apply our selves with all diligence to the constant practice of all these Vertues, and to labour for a proficiencie in them; *If these things be in you, and abound, and if ye do these things, &c.* which agrees with the interposition of those words in the Vulgar Latin, and some ancient Greek Copies, *vers. 10. Wherefore the rather Brethren give diligence*

\* *διὰ τῶν καλῶν ἔργων ὑμῶν.* \* by good Works, to make your Calling and Election sure: Our Calling and Election, is to be made sure, that is, firm, and effectual, by good Works, in the practice of the above-named Vertues: And this is to work out our own Salvation.

3. This Direction is urged with an Argument drawn from the assured success in the use thereof, in those words, *If ye do these things, ye shall never fall. For so an Entrance shall be ministred (or afforded) unto you abundantly into the everlasting Kingdom of our Lord Jesus Christ:* The latter words do plainly shew that the assurance of our Calling and Election, expressed

*βεβαιὰ ποιῇ.*

*vers. 10. doth not referr only (if at all in this place)*

Part  
to tha  
called  
that v  
ring  
that  
and i  
rather  
Callin  
remain  
entra  
dom  
perfo  
entra  
A  
end,  
that b  
appea  
For t  
to ei  
denyi  
we sh  
godly  
Hope  
God  
what  
that  
Salva  
and  
any  
they  
selve  
and  
all a  
war

to that certitude of the *Subject*, as it is ordinarily called, that is, to our being assured or confident, that we are Called and Elected, or to our acquiring a certain Plerophorie of faith or hope, that we are at present in the favour of God, and in a state of Salvation; but signifies also, and rather, a certainty of the *Object*, that is, that our Calling and Election shall be and remain firm and effectual, unto our entrance into the everlasting Kingdom of Christ: which certitude ariseth from the performance of the conditions of the Promise of entrance into that Kingdom.

See Rom. 4.  
16. and 15. 8.

A second Text of like general direction to this end, is in *Tit. 2. v. 11, 12, 13.* For the grace of God that bringeth Salvation to all men, hath appeared (or hath appeared to all men: *ἐφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτηρίας πάντων ἀνθρώπων.*) teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for the blessed Hope, &c. Where, we are taught by the grace of God that bringeth Salvation, that is, by the Gospel, what manner of Conversation is required of them that look to be partakers of this blessed hope of Salvation; to wit, that, denying all ungodliness, and worldly lusts, (not indulging themselves in any known Sin, against first or second Table; they should live soberly, (in reference to themselves and their own Bodies,) in all temperance and chastity; and righteously towards all others, in all acts of Justice, and Charity; and Godly, to Godward, in all Piety and Holiness, of inward, and outward

outward worship, both private and publick. Hereunto agrees that of S. *John*, 1 Joh. 3. 2. *And every man that hath this hope in him, purifieth himself, even as he is pure.* And a compleat paraphrase of that Text, we have in the words of S. *Paul* 2 Cor. 7. 1 *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of flesh, and spirit, perfecting holiness in the fear of God.* Salvation is promised in the Gospel, under condition of sanctification; 2 *Thef.* 2. 13. And is therefore no otherwise to be wrought out, than by a through cleansing of our selves, from all kinds and degrees of pollution, both of Soul and body, as far as is possible, and labouring to perfect holiness in the fear of God.

I shall mention but one Text more, by way of general Direction, what a Christian should do to work out his own Salvation: and that shall be from the Apostle; 1 Cor. 15. 58. *Therefore my beloved brethren be ystedfast, and unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.* The word *therefore* refers to the precedent discourse, that takes up the whole chapter, containing an ample confirmation, and explication of that grand Article of Christian Faith, viz. the Resurrection of the Faithfull to Everlasting life, and the final accomplishment of their Salvation from sin, and death: The truth of which Doctrine, to him that believes it, affords an argument, abundantly sufficient to perswade and encourage him, to all that may be necessary, or profitable to the attaining unto this blessed estate, wherein his labour will be so fully recompenced. And therefore together with this argument, from

Part I.  
the cer  
his disc  
attained  
which  
persued  
1. H  
be don  
must be  
Saviour  
Job. 6.  
him, n  
been c  
but ne  
sequen  
certain  
that is  
of the  
be save  
the Sc  
shall b  
And t  
cation  
this t  
works  
tainec  
canno  
For F  
is inec  
say be  
save  
effect  
man  
worl  
evil,  
the



the certainty of the reward, the Apostle concludes his discourse, with special directions how it is to be attained: shewing, 1. What that work is, which is to be done to this end, 2. How it is to be pursued. viz. with all constancy, and diligence.

1. He sheweth what that work is, which is to be done by him that looketh for this reward. It must be *the work of the Lord*: and what's that? our Saviour hath told us in the Text before quoted: *Joh. 6. 29. This is the work of God, that ye believe on him, whom he hath sent.* But this Faith, as hath been declared, doth not exclude other works, but necessarily require them, as it's effects, and consequents. By *the work of the Lord*, therefore, must certainly be understood, all manner of good works, that is, all such as are agreeable to the known Will of the Lord. For albeit no man may expect to be saved by, or for, any merit of his works: yet the Scripture frequently declareth that every man shall be judged by and according to his works. And though Faith be the prime condition of justification, and gives a man a title to Salvation; yet is this title to be held under the Condition of good works, without which this Right cannot be maintained. Because such a Faith as gives this right cannot be maintained without them: *Jam. 2. 14. 22.* For *Faith without works is dead*: that is ineffectual and vain. *What will it profit a man to say he hath Faith and have not works?* Can Faith save him? No, for *Faith is made perfect* (that is, effectual and saving) *by works*: To work out a mans Salvation then, is to do all manner of good works that are in his power, and to abstain from evil, upon a principle of Faith in the Lord Jesus,

working

working by love. And this must needs be all that can be done by a Christian in order to this end. Provided that this work be pursued in such manner, as is directed by the Apostle's Exhortation, in the first words: *Be ye stedfast, and unmoveable, alwayes abounding in the work of the Lord*: wherein two things are prescribed concerning the performance of this duty; the first is Constancy, expressed in three words *stedfast, unmoveable, always*. The second is Diligence, and Zeal signified by the word *abounding*.

First, to be *stedfast and unmoveable*, is, to stand fast in the Faith: and to be constant in the work of Faith. And so much is implied in the word *work out* your own Salvation, which (as before was observed) supposeth the work already begun, and yet remaining to be perfected, by a continued perseverance, whereunto only the promise of Salvation is made: *He that endureth to the end, shall be saved*, Mat. 10. 22. And when the Apostle saith, *God will render to every man according to his works*, he interprets himself in the next words, *To them that by patient continuing in well-doing, seek for glory and honour, and immortality*, (God will render) eternall life: Ro. 2. 6, 7.

Secondly, He that will work out this end, is advised by the Apostle to labour to abound in the work of the Lord; which is the same thing that St. Peter teacheth us, when he exhorts to give diligence (by good works) to make our calling and election sure: And though the abounding in good works, be not absolutely necessary to the attaining of Salvation, as it is to the qualifying a man for the Degrees of the reward; yet it is, without doubt, the safest course to secure the Title it self: which

a few good  
will not  
(saith  
be barren  
barren  
fruit (as  
for an A  
ground,  
titled  
So certa  
tion of  
good wo  
because  
doth on  
terially  
Thus  
Scriptur  
Salvatio  
my Anst  
one. A  
of this v  
of Divin  
immedi  
worketh  
sure: of  
present,  
agreeab  
seeing t  
Grace t  
that; v  
must be  
Salvatio  
Reading  
frequen

a few good works, with the neglect of others, will not do. *If these things be in you and abound* (saith S. Peter) *they make you that ye shall neither be barren nor unfruitful.* A field or tree is judged barren and unfruitfull, though it doth bear some fruit (as suppose, here and there, an ear of Corn or an Apple) if there be no proportion between the ground, or the tree with the respective cost bestowed upon them, and the crop that they yield: So certainly will men be judged, by the proportion of the abilities that God affords them, to their good works; else, almost every man would be saved; because there is scarce any man so bad, but he doth or hath done some good works, at least materially good,

Thus I have shewn at large from Holy Scripture only, what that work is by which our Salvation is to be wrought out: and shall finish my Answer to that Question, with the addition of one Advertisement more: which is, that, none of this work can be done, without the assistance of Divine Grace, as we are taught by the words immediatly following my Text; *For, it is God that worketh in you to will, and to doe, of his good pleasure: of which something more afterward; At present, I only observe this consequence from them, agreeable to the question in hand, viz. That, seeing there is such an absolute necessity of Gods Grace to the performance of this work, it follows, that, Whatsoever is necessary to obtain this Grace, must be equally necessary to work out our own Salvation. Seeing therefore that Prayer, Hearing, Reading and Meditating on Gods word, and the frequent participation of the Holy Eucharist,*  
or

or Supper of the Lord, are the ordinary means instituted by God for the obtaining of his grace; it is necessary, that a Christian should diligently apply himself to the practice of these duties, not only as good works, but as the means of grace to enable him to do what ever else is required of him to work out his Salvation. But of these things more hereafter, in the Application.

Come we now to the third Question; viz.

\* μετὰ φόβου  
καὶ τρέμου.

What is meant by those words *with fear and trembling*, ? We have spoken of the matter of this work

wherein that consists. These words are added to expresse the manner of the performance of this duty: And it is not to be imagined that there is any material difference in the sense of these two words, though the latter of them, doth properly

τρέμου ἐν τῷ  
ὄντι ἐν τῷ φό-  
βῳ Chrys.

signifie the effect the former: For *Trembling is the effect of fear*. But here, they are no other than Synonymous expressions; the general

use whereof, is only to fortifie, and urge the same sense.

The meaning of the words will best be understood, partly from the opposites of such a disposition, as is thereby signified, and partly from the use of the same words in other Texts of Scripture. Now the direct Opposites of *fear and trembling*, are *presumption*, and *self-confidence*,

\* ἐκθυμῶν  
Chrysost. in  
loc.

vain confidence, together with *negligence*, and *spiritual sloth*. *Fear and Trembling* is first opposed to *presumption*, and *self-confidence*.

Part I  
and fo  
From  
ness t  
work,  
grace.  
Be not  
subseq  
disposi  
will a  
sense  
in Psal  
with t  
and di  
Let us  
bly wi  
An  
signifi  
is dilig  
on th  
sidera  
this v  
difficu  
weak  
from  
therec  
dilige  
used b  
them  
fear a  
Christ  
with f  
gence  
disple  
7: 15



and so signifies humility, modestie, and reverence: From an humble sense of our own weakness, aptness to neglect, and inability to perform this work, without the special assistance of divine grace, Rom. 11. 20: *μη υπερηφανησθαι, αλλα φοβεισθαι*, Be not high-minded, but fear. This agrees with the subsequent words, declaring the reason of this disposition; For it is God that worketh in you to will and to do, of his good pleasure: And with this sense of these words agrees the use of them, in Psal. 2. 11. *Serve the Lord with fear, and rejoyce with trembling*, i. e. with all humble reverence; and dread of his Divine Majesty, as Heb. 12. 28. *Let us have grace whereby we may serve God acceptably with reverence, and godly fear.*

And without doubt a second thing signified by this fear and trembling, is diligence, care, and sollicitude, upon the due apprehension, and consideration, of the infinite weight, and moment of this work, in order to its end; as also, of the difficulty of performing it by reason of our own weakness, and the many impediments, we have from the Devil and the world in the persuance thereof. These two things, *humble reverence*, and *diligent caution*, are signified by the same words, used by S. Paul, Ephes. 6. 5. *Servants be obedient to them that are your Masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; i. e. with a careful reverence (not a slavish fear); and with an honest solicitous diligence and caution, lest they should offend or displease, neglect or do any thing amiss: So, 2 Cor. 7. 15. Titus bears witness to S. Paul, of the ready*

*μετὰ σπουδῆς καὶ ἐπιμελείας.*  
Chrysost.

obedience of the *Corinthians* to his Orders, and how they had *received him, with fear and trembling*; that is, with all reverence, carefulness, desire and zeal, to approve themselves unto him, *vers. 11.* So are the same words to be understood in our Text: *Work out your own Salvation, with fear and trembling*; that is, with all humility and reverence, in dependance upon God's grace, not trusting to your own power and ability, and yet doing your duty with all care and diligence.

To this purpose are many Precepts, and Exhortations of our Saviour and the Apostles, agreeable: to be here added; not so much to confirm the Obligation, as to press the Performance of so important a Duty. Such is that of our Saviour, *Luke 13. 24. Strive to enter in at the strait Gate; for many, I say unto you, will seek to enter in, and shall not be able.* Where may be observed, first that the

ἀγωνίζεσθαι.  
ἀγώνισ.

word *Strive* (being a Metaphor borrowed from those laborious Combats and Games of the Greeks, where in the Combatants were engaged to strive with might and main, for the Victory) comprehends the sense of these two words with *fear and trembling*; that is, with the utmost of care and industry. And 2. The necessity of this Labour, is urged from the straitness of the Gate, *i. e.* the difficulty of Entrance into Life. And 3. from the Miscarriage, and ill success of many that seek to enter, who through presumption or negligence, (the opposites of this Fear, and Trembling) shall not be able to enter. Let us therefore fear (saith the Apostle) lest a promise being left us of entering into his rest, any of you should seem to come short of it: *Heb. 4. 1.*

Part  
A gra  
a ble  
pified  
Israel  
Cond  
the V  
a Chr  
der th  
Salvat  
were  
Red S  
Prom  
belief  
that i  
Gospe  
are b  
under  
holy I  
they a  
will a  
the sa  
ny suc  
at latt  
indeed  
out th  
And t  
be fou  
short.  
is, use  
Rest,  
of \*  
which  
a Job  
things

A gracious Promise is left us, in the Gospel, of a blessed Rest in the Kingdom of Heaven, typified by the Land of *Canaan*, promised to the Israelites, towards which they were led by the Conduct of *Moses*, in a laborious March through the Wilderness; representing the Race, or Life of a Christian, through the Desert of this World, under the Conduct of Christ, the Captain of our Salvation. But, as then it fell out, that many that were brought out of Egypt, carried through the Red Sea, and led on the way towards the Land of Promise; fell short of Entering, through their Unbelief, and Disobedience: So doth it come to pass, that many that have received the Promise in the Gospel of entering into the heavenly *Canaan*, and are brought out of *Egypt* (the state of Bondage under Sin, and Death) through the Water of holy Baptism (figured by the Red Sea) by which they are saved, that is, put into a way of Salvation, will at last fall short of obtaining this Promise by the same Unbelief, and Disobedience. And so many such Fallers there are, that there will be few left at last, to enter into that Rest: because there are indeed very few that will take the pains to work out their own Salvation, begun by their Baptism. And that being so, we have reason to fear, lest we be found in the number of those that will come short. Let us therefore \*labour (that \*εργαζομεν is, use all diligence) to enter into that Rest, lest any man fall after the same Example of \*Unbelief, or Disobedience, v. 11. \*πιστευεισθε: which is the Exhortation of S. John. \*John 8. Look to your selves, that we lose not the things which we have wrought: for want of labour-

ing to work out our own Salvation by a persevering diligence. *So run that ye may obtain,* 1 Cor. 9. 24.

Saint Paul himself was not without this solicitous Fear, or Care, when he said, *I keep under my Body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a Cast-away,* 1 Cor. 9. 27. And when he used those anxious words, *If by any means I may attain unto the resurrection of the dead,* (i. e. the Resurrection of the Just) *Not as though I had already attained, either were already perfect; But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* Bretheren, I count not my self to have apprehended; But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high Calling of God in Christ Jesus, Phil. 3. 11, 12, 13, 14. Thus doth the holy Apostle testify his pressing diligence, labour, and solicitude, that he used, to save his own Soul, when he had already as much assurance of it, as is to be had on this side Heaven: And if so much labour was still necessary for him, (as sure it was, except we will say, it was needless pains that he took) is it not at least as necessary for us? Shall we presume of gaining the Prize, with more ease than he durst trust to? Was he superstitious? or ignorant of the free grace of God, and the terms of Salvation? I will conclude with the words of St. Peter, 1 Pet. 1. 17. *If ye call on the Father, who without respect of persons, judgeth every man according to his works, pass the time of your sojourning here in Fear.* Great reason there is that they that call God Father, should be careful, as

obedient



obedient Children, to be *holy in all manner of Conversation, as he is holy*, v. 15. And should walk reverently, strictly, and watchfully, all the time of their Sojourning in this World: knowing that God doth, and will finally judge every man according to his works: lest if they should be found careless and negligent in the work of the Lord, they should receive that severe Sentence of the wicked and slothful Servant, *Matth. 15. 26. 30. Cast ye the unprofitable Servant into utter darkness, there shall be weeping and gnashing of Teeth.*

Now omitting all other Texts of Scripture, together with the many Reasons that might, (and shall afterward in the Application) be added, I shall here take up with that special Reason, which is annexed by the Apostle in the words next after my Text. *For, it is God that worketh in you to will and to do, of his good pleasure.* Which words being added by the Apostle, by way of Argument or Reason, to inforce the premised Exhortation, are so to be interpreted as will best agree with the Scope and Intention thereof: And therefore are not to be understood in such a sense, as destroys the freedom of the Will, in regenerate persons, to whom only the Exhortation is directed: For that would make void the Exhortation, as *St. Chrysostom* argues upon the Text. For if it be so, that the Whole Work is done by God, irresistibly, without any liberty left to our Wills, to neglect it, why are we exhorted to do it our selves? If nothing can be done in this Work, without irresistible Grace; then nothing, that can be done, can be neglected: No more good can be done by any Christian than is done; nor, no less.

But I have no disposition to enter upon the Controversie, raised about the sense of these Words; But shall plainly, and briefly declare, what I conceive to be the scope, and meaning of them, in reference to the antecedent Exhortation.

Therefore ought we to work out our own Salvation with fear and trembling, that is, with an humble dependence upon God, and with a diligent care to accept and improve his Grace; because, *It is God that worketh in us to will and to do, of his good pleasure*: i. e. 'Tis he, (not only that begins this work in us, by his preventing Grace, whereby we are at first converted, and effectually called,

Phil. 1. 6. but) that carries it on, and inables us to *work it out*, by his co-operating Graces: So that it is certain, we can do nothing without his Grace; which he gives to the humble, i. e. to them that are sensible of their need of it, and depend upon him for it, with fear to want it by their neglect of it. And though the first Grace which is the Seed of God, by which we are Regenerated, and called to believe, be given absolutely, without any Condition; yet, *additional grace*, whereby our Salvation is to be wrought out, is not promised without the Condition of Improvement of that Grace, which we have already received. According to the words of our Saviour. *To him that bath*, (i. e. improveth his Talent which he hath freely received) *shall be given, and he shall have abundance*; *But from him that bath not* (i. e. that doth not so) *shall be taken away, even that which he hath*. Matth. 25. 29. Seeing therefore, that without the grace of God, we can do no good Work, much less work out our own

Salvation;

Salvation  
ption,  
sumptuo  
lities, b  
we may

fear. Se  
receive  
nor for  
provoked  
by our  
ing left  
nor to  
quench  
we be a  
to negl  
freely o  
himself  
continu

So th  
Reason  
tion wi  
Work,  
is one  
reverend  
as it is t  
which,

But I  
may hav  
Greek  
received  
viz. as  
to the f  
God's e  
ing to t

Salvation; It behoves us to take heed of Presumption, and Self-confidence, that we do not presumptuously trust to our selves, and our own abilities, but labour for the grace of God: *Whereby we may serve him acceptably with reverence and godly fear.* Secondly, of Sloth and Negligence, that we receive not the grace of God in vain, nor forfeit the assistance thereof, and provoke him to withdraw it from us, by our unprofitableness; and so being left to our selves we shall neither be able to will nor to do. It concerns us, to beware that we quench not the Spirit of God, by resisting Him; that we be alwayes fearful of our selves; and careful, not to neglect the grace of God, which he giveth freely of his good pleasure, having not bound himself to bestow it upon every one, much less to continue it, whether he will make use of it or no.

Rom. 12. 11.

Heb. 6. 12.

2 Cor. 6. 1.

So these words do afford a just and weighty Reason, why we should work out our own Salvation with *fear and trembling*; because it is *God's Work*, not only as commanded by him, (which is one reasonable Consideration to move us to a reverend diligence in the performance) but also as it is to be effected by his special Grace, without which, it can never be done.

But I shall not deny, but that the same words may have another sense, which I find given by the Greek \* *Father*, and more generally received by modern Interpreters, *S. Chrysost.* viz. as affording an Argument of Incouragement to the forementioned Duty, from an assurance of God's effectual assistance, that shall never be wanting to them, that go about it, with such humility

and diligence, as is signified by that fear and trembling: For so may we *be confident of this very thing, that he that hath begun a good Work in us, will perform it unto the day of Jesus Christ*, Phil. 1. 6. This confidence is no more than may be assumed by any Christian, upon the general Promise; *To him, that hath*

Rom. 11. 29. *shall be given; And, The Gifts and*

*Calling of God, are without Repentance*: Therefore although, in respect of our own insufficiencie, we have reason to pursue this Work with *fear and trembling*; yet are we not to be discouraged therein, seeing it is not our Work only, but God's. 'Tis not an Undertaking of our own, upon our own heads, or our own strength; but, 'tis God that sets us a work; else it had never been begun: Nor is it only begun by him, and then left to us to work out, by our own strengths or by that stock of Grace which was given us at the beginning; but carried on by the power of God, whereby *we are kept through Faith unto Salvation*, 1 Pet. 1. 5. So that, be we never so weak and insufficient, of our selves, for this Work, we are sure, God hath all-sufficient power to enable us to go through with it. And this power of his Grace is engaged by his good Will; For so *God worketh in*

\* *ὁ θεὸς τῆς  
ἐκδομίας.*

*us to will and to do \* of his good pleasure.* His good Will to us, testified by the beginning of this Work in us; and his Pleasure and good Will to the Work it self, which is highly pleasing to him, are very great Reasons, why it ought to be pursued with all care and diligence; not as our own Concernment only, but as God's Work which he hath set us about; (For, *Cursed is that doth the work of the Lord negligently*;

*gently*;



and trembling; that perform it in this confession of that which was before mentioned, but additional, and agreeable to it.

Thus much shall suffice for the *to Minor* Explication, and confirmation of the general Doctrine: That which remains, is matter of Application, wherein we must have leave to speak plainly, and freely; in the just reprehension of divers sorts of people, for the notorious contempt, or neglect of this so necessary a duty, both in the *matter* and *manner* of it.

I. And first, What shall we say to such persons as act directly contrary to the *matter* of this precept? Being so far from working out their own Salvation with fear and trembling, that the Main of their work tends to a quite contrary end, leading and disposing them to everlasting perdition, and damnation. How many such are there, amongst them to whom the Gospel of Salvation is preached, and that do not pretend to any doubt of the truth of it; who notwithstanding, do not only sometimes, by accident, through infirmity, or inadvertency, act such things as are opposite to this end; but make it their constant work, study, and chief business so to do: Living so, as if their design were to work out and assure their own damnation: As if they were not only contented to be damned, but ambitious of preferment

ment in the Kingdom of darkness; *Treasuring up to themselves wrath against the day of wrath.* Instead of labouring to be reconciled to God, they strive continually to augment the anger of God (*who is a consuming fire*) and make themselves irreconcilable to him; blowing up the fire of his wrath: instead of studying to fulfil the conditions of the Promises, they do as it were set themselves to accomplish the conditions of the Threatnings: Working with

Mica. 7. 3. both hands earnestly (as the \* Prophet speaks) i.e. with might and main such things as they do themselves believe and know to be inconsistent with any present hopes of Salvation. How many Gallants are there, that think they have nothing else to do, no work that

Tit. 3. 3. they can or will find, but to serve *diverse lusts and pleasures*? Are there not many that make it their whole employment, and travail, to pursue ungodly designs of lawless pleasure, ambition, covetousness, malice, revenge or faction: Yea and many so professedly vicious and debauched, as to glory in their wickedness, striving to outvie other men in sin; that affect and are ambitious to seem more vile & vicious than they are, greater Drunkards, Whoremasters, or Cheats, than indeed they are! Making themselves guilty, by their vain pretensions: of many acts of sin, which they never were able to commit. Hear, o Heavens, and be astonished, o Earth! that men that are reasonable, should, as it were, in despite and affront of their own reason, wilfully prefer the depths of Eternal misery before the utmost Height of all possible Felicitie. That they should despise all promises that are valuable to an immortal

Soul!

Soul! nay that they should flie from Salvation and  
 hurt their own Destruction! That, they should be  
 love with death, and be so zealous for Hell.  
 That men should be so malicious to their own  
 souls! such *Abaddons*, and *Apollyons*, to them-  
 selves, as to combine with the Devil to bring  
 themselves, into the same cursed state with him!  
 is the Devil's business to work out the final and  
 irrecoverable damnation of men; and because he  
 cannot do it alone without their own assistance, he  
 sets men a work to do it themselves. Oh that men  
 should be so caively disposed, as industriously to  
 undermine, ruine, and utterly subvert their own Sal-  
 vation! How dreadful it is to see,  
 how men will cark, and care! what  
 difficulties, perils, and pains they  
 will undergo, to assure their own  
 perdition! what vehement distasts  
 they have to holiness, purity, and  
 piety? what passionate doting affecti-  
 ons to vice? How impatient, and angry they will be  
 at any thing, or person, that hinders their progress  
 towards the mouth of the bottomless pit.?

2. With these are to be joyued, such as do not  
 only refuse to work out their own Salvation, but  
 hinder, and discourage others as much as they can  
 from this work, by mocking and laughing at them  
 that are so solicitous, so careful for such a melan-  
 choly design: that are so tender-conscienced as not  
 to run with them to the same excess of riot: that  
 are so fearfull of doing any thing that may barr  
 them from Salvation, or leaving undone any thing  
 that may be necessary to attain it; that are so scrup-  
 ulous of their words, and actions; that make such a  
 do

μετὰ πλείονος  
 τοῦ χυλῆς.  
 καὶ παρὰ καυ-  
 ῶς, καὶ παραγ-  
 ματίας ἀπολ-  
 λυτῶν.  
 Basil.

do about this business of saving their Souls, and spend so much time in the works of Religion, Praying, Fasting, Watching, Reading, Hearing, Meditating: Such also as tempt, and solicit men to neglect this work, and to addict themselves to contrary practices. Oh that these men would consider whose agents they are! What direct adversaries they are to the Gospel? taking up Arms against the design of the Saviour of the world, in joyning with the Devil to oppose the Salvation of Men, and to promote their damnation! How exactly Satanical they are! How they out-malice the *Jews* and *Turks*, and vie malice with the Devil himself, whiles they tempt men and women, to act contrary to that Gospel which they believe to be true, as he doth: whiles they mock, and discourage men from doing such things as they know to be good, as the Devil doth: And, like him, are not willing to be damned alone, but ambitious of gaining Profelytes to him, and filling up the Regiments of that Prince of darkness! I have no words sharp enough to pursue the reproof of these men; And therefore must leave them to the more powerful rebukes of their own Consciences, Which, if they be not possessed with a dumb Devil, cannot but tell them, they must never look to be saved, til that comfortable heresie of *Origen* be approved for sound Doctrine: that is, That God (not only would have all men to be saved, but) will save all, Devils and all, at last.

3. An other sort of men there are, not altogether so desperate as these elder sons of *Belial*, no such zealous servants of *Beelzebub*; but yet as negligent in the service of God, as these are diligent in the

Devil's  
Salva  
destru  
Hell, bu  
Heaven:  
ther th  
ave little  
their own  
ast to H  
owards  
ifferent,  
t and h  
salvation  
will hear  
egard it  
descripti  
or a goo  
nd spect  
osen m  
fright on  
by their  
when we  
other wo  
O ho  
professio  
vation,  
of the C  
trifles,  
but a ca  
work  
good p  
of pleas  
self, an  
head w



Devil's work, as careless in the working out their Salvation, as others are despoite in seeking their destruction: Men that are something afraid of Hell, but have very cold and faint affections for Heaven: Men that could be content to be saved, rather than be damned to Everlasting fire; but have little or no ambition, care, or solicitude for their own Salvation. They dare not make such posture to Hell-ward; but withall, have as little hast towards Heaven. That live as if they were indifferent, whether they be saved or no: That can see and hear Preachers discourse of Heaven, and of Salvation, with as little or less affection, than they will hear or read a good Tale, or a Romance; and regard it no more than if it were but a Poetical description of the *Elizian* fields, a *Platonical Idea*, or a good fashionable piece of religious Invention, and speculation; a good honest Fraud devised to deceive men of the pleasure of their lusts, and to fright or flatter them into a civil life: That seem by their carriage to imagine, we are not in earnest when we perswade men to take so much care for another world.

O how do the greatest number of Christians by profession, slight, vilifie and neglect this great Salvation, and all those rich and precious promises of the Gospel, as if they were some inconsiderable trifles, not worth the regarding! whereas if it be but a carnal or worldly interest that a man hath to work out, some good purchase, or bargain, a good place of preferment; or some choice piece of pleasure; he will never leave working, by himself, and his friends, till he hath effected it, his head will be waking and plotting night and day to bring

bring it about. He will spare no travail, no pain to gain his end. How doth the Covetous man to work, and care, and drudg to get wealth? The ambitious man to get honour? The voluptuous man to satisfy his brutish sensual appetite? Whiles this spiritual eternal Interest is so generally neglected as if it were a matter of no valuable concernment. Whereas no common notion, or principle of truth can be more evident, than this is, That this Salvation (if men admit the truth of it) is the only true and supreme interest of a man, as a Man. The common interest of all Creatures, is, Their safety and welfare. Now, who is there, that understands, and believes any thing meant by this term of Salvation, that doth not know that it is that wherein consists his only possible safety, and happiness? There are indeed some other petty points of temporal safety, and content, in this world, which some men call *happiness*. But in truth, he deserves not the name of a Man, much less of a *Christian*, that doth think his chiefest Good can consist in any thing that this world can afford: Nay that doth not consider (which is something more than to know) the notorious vanity of all this worlds goods, both in regard of the imperfection of the matter of them, and in respect of the uncertainty of the duration; Who doth not know, that it is utterly impossible to secure his temporal enjoyments, for any definite time, though never so short? But if that could be, it is not possible for any man of the largest fancy in the world, to name, set down, or imagin what portion of worldly things, would fully content him: so that he could work out the obtainment thereof, his desires

would be further, and further the more desires, that whole church of the doctrine believes the Salvation obtained, and brings the new safety, and possessed of mutual piece of and believe out? that make it part of this extract are not When end, he this fear palsy, the palsy, or and Bod the Gosp how to scope of postures

would

ould be so fully satisfied, as not to extend any further, as to any more of the same, or to any other things. Doubtless it is experimentally, and sensibly evident to all, but Idiots and Infants, that all the Objects which this world affords, are no more able to fill the capacitie of humane Desires, than a pint of water would be to fill up the whole channel of the Sea; or to satisfie the thirst of the drougthy Earth. On the other side, he that believes the Gospel, cannot but believe that this *Salvation*, once effectually wrought out and obtained, secures a man from all possibilities of evil, and brings with it as perfect a fulness of happiness as the nature of Man is capable of: and that this safety, and happiness, in this state of Salvation once possessed, is secured to Eternity, beyond any fear of mutation. And is it not then a stupendious piece of irrationality, for any man that knows, and believes all this, to neglect the working of it out? that is, either not at all to regard it, or to make it no more than a meer by-business, the least part of his care! Yet, what is more common than this extremity of folly, even amongst them, who are not the worst of Christians?

When they go about any thing towards this end, how pitifully do they go to work? Instead of this fear and trembling; this spiritual shaking palsy, they are possessed with a *torpedo*, a dead palsy; or numbness, as if every faculty of the Soul and Body were cramp'd. When they come to hear the Gospel of Salvation, and to receive instruction how to work it out, which is the main end and scope of our preaching; what lazy, listless, yawning postures do they appear in? How wearily do they

they fit? If they pray, how cold, heartless, and Zeal-less, is their formal devotion? If they give Alms how penurious, how degenerate is their charity? Notwithstanding that the Author of this Salvation, hath so frequently and particularly described this, as a special means of working out our Salvation: Yet except men can find out some other end, advantage or motive for their charity, what a poor pittance is it that they will part with upon this design?

When men are frequently admonished, exhorted, and perswaded, by the most powerfull applications of Gods word, to the duties of mortification, self-denial, watchfulness, holiness of conversation; how will they strain their wits, to invent excuses, and pretences to evade the necessity of these practices? "There is nothing that we have so perfectly learned from our first Parents, as the art of excusing our selves from our Duties, and our Sins, Nothing that men so vehemently desire, as to evade the power of Divine Grace when it makes towards their Souls, by the preaching of the Word. When the holy Ghost makes towards them to overshadow them, to the end, that Christ might be conceived, and formed in them, How strongly is he resisted? How does the harlot mind strive to prevent the conception of Grace, or to force an abortion? Such a desperate averfness there is in the Carnal mind, to the kindness of the Divine Spirit, flying from his approaches, loathing his embraces, despising his allurements, sleighting his rich presents, and bountifull promises, struggling against all his importunities. Whereas let



less, and the unclean Spirit come with any sleight temptation, to corrupt and deflower the Soul; no common Strumpet is so ready to prostitute her body, as the carnal man is to abandon his Soul to the lusts of the Devil.

And what is the reason, why the spiritual, and heavenly promises of the Gospel are so much despised? Why! There is a double prejudice, which the nature of all men hath against them: 1. Because they are promises of *future* Happiness. 2, Because that Happiness is *spiritual*, and heavenly.

1. Because they are but promises of Happiness to come in another world, and those generally confronted with some variety of present enjoyments in this world; which must be relinquished, either in whole or in part, by him that will build his hope upon those promises. Without doubt, the consideration, which so much abates the sense that carnal men have, both of that extremity of Misery which is threatned, and also of all that Felicity which is promised in another world, is the *futility* of both, at such an uncertain distance of time. And consequently, this is one of the chiefest reasons of all that stupidity, which is shewn in their so great neglect of this Salvation. So impotently childish, and sottish are the passions of men, that a dram of present pleasure, appears more valuable to them than a thousand talents of future gain: which is a judgment so perfectly brutish, as deserves not to be confuted by sober Reason.

2. An other Prejudice that carnal men have against the promises of the Gospel, is from the *matter* of them, which is *spiritual*, and heavenly, have-

ing nothing of the Turkish carnal Paradise in it. Nothing that flesh and blood, the habitual sinner, can tell what to make of. Those high raised priviledges of the Beatifical Vision, *the inheritance of the Saints in light*, heavenly glory, *the Crown of life*, and *those things which are above, where Christ sits at the right hand of God*, are things that have no juice, no taste in them to carnal minds; who are not easily brought to understand, or believe, there can be any true felicity, or pleasure, in any thing which is not carnal and sensual. But this is not only an infallible Symptom of Infidelity, but a degree of Sottishness, beneath that of the better sort of Epicureans.

There is yet one branch of Reprehension remaining; and that belongs to the *presumptuous*. The persons I have hitherto been speaking of, are such as do either obstinately oppose, or wretchedly neglect this duty; as not having it in design, to work out their own Salvation: and so are most directly peccant against the *matter* of this precept. But there are others no less to be reprov'd for their deficiency in the manner of performing it: Being such as do indeed project, and expect to be saved, but are extreamly far from any such thing, as that fear and trembling which the Text requires. But instead of that, they are transported with presumptuous confidences and vain hopes, built upon the sands of their own Imaginations, promising themselves to be saved upon far easier terms than those which from the Gospel have been declared as upon a meer idle fruitless faith, that is, either an historical dogmatical belieif, of the truth of the Gospel of Christ, that indeed there was, and yet is such a Per-

life in it  
al sinner;  
aised pri-  
ritance of  
Crown of  
ere Christ  
that have  
who are  
ve, there  
any thing  
this is not  
but a de-  
better fort  
n remain-  
ous. The  
are such as  
ly neglect  
work out  
ft directly  
cept. But  
for their  
it: Being  
be saved,  
ng, as that  
tires. But  
with pre-  
built upon  
promising  
terms than  
declared.  
ether an hi-  
the Gospel  
such a pe-  
son, as *Jesus Christ*, and that he was a true Pro-  
phet sent from God, and the Messiah, the Son of  
God; and that which is written of him in the  
Gospel is no fable, but real truth: ( Some of which  
things are as well believed by Turks, and all by  
the Devil, more effectually, than by them; for *the  
Devils believe and tremble* ): Or else, nothing but a  
certain fiducial confidence in Christ as a Saviour  
only, without regarding him as a Lord, or having  
any respect to his precepts, as of any necessity to  
Salvation: Hereupon they never doubt of their  
Salvation; or, if they do against their wills, they  
account it their greatest sin, as if it were indeed no  
less than the doubting the truth of Gods promises.  
This hath been taught by many, to be the only  
true justifying saving Faith: And no wonder that  
men have been apt to entertain such an easie  
Doctrine; and that, having entertained it, they  
are carried away with presumption, to think no-  
thing else of necessity required to qualifie them  
for Salvation. Certainly, flesh and blood cannot  
with an easier way to Heaven than this is. But  
this error, in them that can and do read or hear  
the Scriptures of the *New Testament*, ( as well as  
the *Old* ) can be no other than willfully affected:  
There being so many hundred Texts of the same  
Scriptures, ( altogether as clear and positive as  
any that can seem to favour this Doctrin ) that  
require other conditions and qualifications for  
Salvation, than that of Faith: besides many that do  
sufficiently declare that this is not the Faith to  
which Salvation is any where promised. I say  
hundreds of Texts are found in Scripture, which  
do as plainly and as positively (as is possible) declare  
that

that *Repentance*, Holiness of Life, Mortification of fleshly Lusts, with all Duties of Piety, and Love to God and our Neighbour, are Conditions of Salvation, no less necessary, and indispensable than *Faith* is; And many Texts (before alledged) that do clearly shew the true justifying Faith, to be no other than such, as works all these things in the unfeigned Believer, and therefore comprehends them all in those Texts where it is made the sole Condition of Salvation. Faith *that purifies the heart, that overcomes the World, that is obedient to Christ*: If these Texts be as good Gospel, and as Authentick, as any of those which make mention of Faith alone, without any additions, or interpretations; what can it be but wilful presumption, to expect Salvation upon such a Faith, as is not joyned with these Conditions?

Others there are, who do quit themselves of all this fear and trembling, all the sollicitude which the Text requires, upon a summary Consideration and Confidence of God's mercy. Let their Lives be what they will, God is merciful they are sure, especially to such as trust in him, and that they are resolved to do, whatever Duty else they neglect. And though they do not deny his Justice, yet they will hope in his Mercy, *even against Hope*. And why may not the Devil do so too, if he could? Doth not he know that God is merciful? O but he knows, He will not be so to him! And how doth he know that? Hath he any greater assurance of it, than this Revelation of his Will? And is not his Word so? Yet, they will never believe, that God will be so severe in his Last Judgment, as he seems to be in his Threatnings;



but that his tender Mercies, are above  
all his Word, as well as his Works; Psal. 145. 9.

That he is more merciful, than not to save his own  
Creature; though he saith the contrary: ( *He that*

*made them will not have mercy on* Isai. 27. 11.  
*them, and he that formed them, will*

*show them no favour;* ) more merciful than just, or  
true, or holy; more merciful in his Deeds, than  
true in his Words. That he doth not mean as he

saith ( though he swear to it ) when

he threatens damnation to men, and

that they shall never enter into his

Heb. 3. 11.  
18, 19.

Rest. Divers other grounds there are of Presump-  
tion, whereby wretchless Souls ( in favour of the  
Flesh, to ease themselves of the Yoke, as well of  
the Gospel, as of the Law ) are wilfully deceived.  
Such are all single Instances of partial Vertue, as  
Temperance, Continence, just Dealing, some  
Works of pretended Charity, some particular  
practices of External Piety; an outward Profes-  
sion of Religion, siding with Parties, Forms of  
Godliness, without the power thereof: Freedom  
from some kinds of gross Vices, that others live in:  
The Pharisee's plea, *They are not as other men are,*  
*Extortioners, Unjust, Adulterers, &c.* they are no  
Murderers, Thieves, common Drunkards; no  
Hereticks, nor Schismatics, nor Rebels, &c: And  
what then? Why, without doubt ( if they say true )  
they shall not be damned for any of these Vices;  
And therefore they shall be saved. *They Fast*  
*and give Tithes, and Alms too,* ( yet have no Cha-  
rity, 1 Cor. 13. 3. ) as did the Pharisee: And shall  
not they be saved? No, surely, if our Saviour must  
be the Judge, and will keep to his Word: *For I*

*Say unto you, (saith he) that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven, Mat. 5. 20.*

But I shall conclude my Application, with a serious endeavour to give force and efficacy to the Exhortation of my Text; first by some powerful Arguments; Secondly, by some general Directions, for the practice of this so important a Duty.

I shall begin with the Arguments, or Motives; whereof the first is to be drawn from the Consideration of the infinite Concernment of this Business. The infinite weight, worth, and moment of this End, hath been already declared in the beginning of this Discourse, in answer to the first Question, *viz.* What this Salvation means. And the summe of the Answer, collected from divers Descriptions thereof in Scripture, amounted to this; That it could signifie no less than, first, a Deliverance from the greatest Evil; and secondly, an Obtainment of the highest Perfection of Happiness, that the nature of man is capable of: And this I call, an infinite Concernment, without an *Hyperbole*, because in the extension of it, it is no less; as being *Eternal*, in both parts; a deliverance from Everlasting Death, unto an Eternal Life. Now it being perfectly reasonable that the intention of mens Affections, should be proportionable to the real value of their Objects; it follows, that that solicitude & care, which the Text requires (though it cannot so much exceed that which we have for other things, as the worth of the Object doth, because we have no Capacity of such an Excess; yet that it) should really and effectually

by surpass all other Cares. And, if it doth not so, it must needs be; either because men do not Consider the Value of it; or, because they do not believe the truth of it.

There are ( I fear ) not a few pretending Christians, that, to save themselves the trouble, and the care of working out this Salvation, do reject the Faith of it: To disengage themselves from the bonds of Religion, especially the Christian (which indeed is the strictest,) will needs persuade themselves, It is but a politick Fiction, a mere Invention, a handsome Philosophical Fable, imposed upon mens Credulity, to keep them civil by the common Engines of Hope and Fear. They hold it to be against their Interest in this Life, to believe there is any other, though it be not safe to deny it in this part of the World. From such persons I shall turn away; leaving them to the Conviction, which they will only admit, viz. that of their own Senses in another World. Their own senses, I say, because our Saviour hath told me that no other will move them; *If one should come from the Dead ( to tell them* Luk. 16. 31. *what he had seen or felt there ) they would not be persuaded.* For they have, not Moses and the Prophets only, but all the Apostles and Evangelists, and all the Martyrs, together with an infinite number of Miracles ( witness'd with as much Evidence, as any matter of Fact is capable of ) to persuade their belief. And if all this be insufficient, I am not so vain as to hope to give them any better Evidences of the Truth. But have reason to pass them by, with the Censure of the Apostle, 2 Tim. 3. 8. *As Jannes and Jambres*

*bres withstood Moses, so do these also resist the Truth; men of corrupt minds, reprobate concerning the Faith:* The Motive which I am urging to persuade men to the work which the Text requires, supposeth their belief of this Salvation; and needs nothing to make it effectual, but a serious Consideration of the transcendent excellency and necessity of this Design above any other. The matter that is put to issue, the question in short is, Whether we desire to live for ever in Glory and Happiness, with Christ and his holy Angels in Heaven; or have our Portion with Devils and Reprobates, in the Lake that burns with Fire and Brimstone, the place of utter Darkness, where there is nothing but weeping, and wailing, and gnashing of Teeth. Now, were there no more than a mere possibility, or probability at most, of these Events to a man, without any convincing Evidence of their certainty; yet were it extremely unreasonable to neglect them: especially when as the means requisite to the securing them, are so inconsiderable, in comparison of the value and importance of the ends; and otherwise so highly valuable in themselves.

To him therefore that hath any Doubts arising in his mind about the truth of those things which the Gospel declareth concerning the Judgment to come, Hell and Heaven, and is thereby tempted to neglect them; I shall only propound by way of Advice towards his rescue from such a fatal hazard, these three Questions, to be deliberated upon, before he abandons himself to such a desperate Course.

- I. Whether there be any impossibility in the substance

Part I  
substan  
ther L  
come  
wards  
Life, p  
it be d  
doth i  
2.  
Do no  
have  
the g  
the W  
to so  
And i  
bale  
An  
advise  
of, is  
prove  
can b  
of th  
them  
tion,  
for th  
T  
Wor  
is a t  
ing,  
that  
lute  
have  
Prom  
Con  
the



substance of these Doctrines; that there is another Life after this, with a General Judgment to come upon all men? that there are Eternal Rewards and Punishments for men in that future Life, proportion'd to the Actions of this Life? Can it be demonstrated that the futurity of these Events, doth import Contradiction to any known Verities?

2. Is there no probabilitie of the truth of them? Do not all the Testimonies and Arguments that have been alledged for their confirmation, with the general consent of almost all the Nations of the World, as well Heathens as Christians, amount to so much as a probability of the truth of them? And if they be possible, and in any degree probable, doth it not follow that they may be true?

And then my third Question, that I would advise such a doubtful person seriously to consider of, is no more but this; What if they should prove true? And, if after these Considerations he can be so desperate, as to continue in the neglect of these Events, without any care to provide for them, and can arrest his mind with *Hester's* Resolution, *If I perish, I perish*; Who can help it? So much for the first Motive.

The second is from the necessity of man's Working to the obtainment of this End: which is a thing not to be had or hoped for without Seeking, Labouring, Working, Striving: Not a thing that comes by Fate, or Fortune, or by any absolute unconditional Decree. All the hopes we can have of this happiness, are grounded upon the Promises of the Gospel, and those limited by the Conditions, which have been before declared in the Explication of this Work. There is no Promise

mise of Salvation to be found in Scripture, where in some or other of those Conditions are not expressed, and all the rest understood. Or, if there be any semblance of an absolute Promise, it ought certainly to be interpreted by the Conditional, by which it is limited. For, What if it can be found in Scripture that God hath said, He will save some, to wit, a certain number of Elect Persons, without mention of any Character, by which they may be distinguished? That sure is a Prediction, rather than a Promise; or, if we will call it a Promise, yet it can never be capable of any Application to a particular person, in such indefinite terms; nor till it be explicated and determin'd by some conditional Promise,

But against this necessity of working for Salvation, it may be objected that, Salvation is a gift

\* *χάρισμα*  
vs *δω.* of free grace, *Rom. 6. 23. The \* gift of God is Eternal Life.* Therefore it is called the Grace of Life, *1 Pet. 3. 7.*

*χάρις ζωής.* By Grace ye are saved, *Ephes. 2. 8.* And if by Grace, then it is no more of

*Works, otherwise Grace is no more Grace. But if Rom. 11. 6. it be of Works, then it is no more of & 4. 4. Grace, otherwise Work is no more*

*Work: Now to him that worketh, is the Reward not reckoned of Grace, but of Debt.*

1. The Answer to the Objection from these Texts, is clearly suggested in the last of them: (wherein the strength of the Objection chiefly lies) to wit, in the specification; First of this Gift or Grace, by the relative term of a Reward; And secondly of the Work, as being such as makes the Reward to be of Debt: 1. Thus Grace is termed

Reward, as it is also called in other Texts, *The Reward of the Inheritance: And the Recompence of the Reward: Rev. 22.* *most, & un-  
derstood.*  
 12. *My Reward is with me, to give to every man, according as his Work shall be.* A Reward cannot be without respect to some Work: A free Gift may be without any Condition, but not such a one as is reckon'd for a Reward: Whereas therefore the Apostle saith, *To him that worketh the Reward is not reckon'd of Grace but of Debt,* He cannot be understood to speak of all manner of Work (without contradiction to himself in the term of a Reward,) but of such only as is inconsistent with Free Grace, that is, Meritorious Work, and such as makes the Reward to be a due debt: But no such work can be done by a Creature. Though God may oblige himself in point of Truth to his Creature, by his free Promise; yet he can never be obliged ~~by it~~ in point of Justice, by any Work of his Creature, to any Reward (much less to such an one, as is so infinitely disproportionate to any possibility of their Works.) Because all that can be done by a Creature in conformity to God's Will, (that is, all the good that can be done by him) is a due Debt to the Creator. But where the Work is a Debt, the Reward (if any be given) can be none: Besides, it is absurd, to think that any man can be bound to reward his own Works. But every good Work is the Effect of God's grace; *For it is God that worketh in us to will, and to do, of his good pleasure:* So that, this Condition of Evangelical Works, doth not evacuate the freedom of God's grace, nor yet diminish

nish it, but rather advance it : Seeing those Works, as well as the Reward, are the Effects of his grace.

2. But how little moment there is in this Objection, mult needs appear to him that first believes ; ( that which no body but an Atheist, or an Epicurean will deny, *viz.* ) that there is no temporal Salvation of the Body, Life, Health, or any other good thing in this World, but is also the gift of God : And secondly, considers, what necessity there is of humane industry, care, and pains, to the obtainment of some ( at least ) of these Gifts.

And this Answer, if it be duly adverted, will suffice to solve an other Objection, against the necessity of Working, in order to Salvation drawn from

2. *Object.* the Doctrine of Predestination. Because that Salvation which the Text speaks of, is not only a free Gift of God ; but such a one as is given to none, but them to whom it is predestinated : And to them it is so certain, as can never fail, without the frustration of the Divine Decrees ; What need then of our sollicitude or labour to work it out ? Is it our part to take care that God be not deceived in his Providence, or disappointed in his Decrees ?

*Answer.* They that make this Objection, shall need no other Answer, than that which they shall be able to make to themselves, in reference to the following Questions. 1. Whether they do believe, that any kind of temporal, bodily salvation, or any other worldly good thing, is given to any, but them to whom it is predestinated ? Or ( which is all one ) whether God's Decrees do not extend, as well to things Temporal,



those Works  
of his grace,  
in this Ob-  
jection, that first be-  
lieve, or an-  
swer is no tem-  
perance, or any  
it is also the  
what neces-  
sary and pains,  
(it) of these

ed, will suf-  
fice the necessity  
drawn from  
nation. Be-  
cause speaks of, is  
one as is gi-  
ven predestina-  
tion can never  
Divine De-  
mand or labour  
the care that  
is, or disap-

Objection,  
, than that  
ourselves, in  
r. Whether  
temporal, bo-  
dily good thing,  
is predesti-  
ned God's De-  
mand Temporal,

as to eternal? Secondly, supposing they do,  
What need is there of any work or care of man's,  
for any end or purpose whatsoever? What need  
so much toil of the Husbandman to plow and  
sow, and manure his ground, seeing his Crop  
(if he shall have any) is predestinate? What  
need any working for meat, drink, or rayment?  
Nay what need of Meat, Rayment, Physick? what  
need of Eating, or Drinking, in order to the pre-  
servation of life, or health? what needs any care or  
defence to preserve the body from the most immi-  
nent danger that can be? seeing that all preserva-  
tion of life, and health is decreed by God? The  
answer which any sober man can make to himself,  
as to these questions, will fully suffice to discharge  
his mind from the temptation of this old Objecti-  
on. Seeing he cannot but understand, that it may  
be altogether as true, that no body is predestinate  
to Salvation, but he that indeavours to work it  
out with fear and trembling; as it is, that no bo-  
dy is predestinate to live, in bodily health, and  
safety, but he that eats, and drinks, and avoids  
such things as would necessarily destroy his life.  
And that the certainty of the End doth not take  
away, but rather inferre, the necessity of the  
Means,

3. The third Motive, may be taken from the  
equity and reasonableness of this work: There  
is nothing required of us in order to the obtain-  
ment of this great Salvation, but what, as reason-  
able men, we must conclude to be altogether just,  
and indispensably necessary. To believe in the  
Son of God, (after that he hath been sufficiently  
declared to be so, by all reasonable evidences);

obey Him, to whom all power in Heaven, and Earth is given, and whom God hath made Lord of quick, and dead; To repent of, and to forsake all known sin; To deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world; To love God with all the heart, and all the soul, and all the might, and our neighbours as our selves; To do to others as we would they should do to us: These, and whatever other Christian duty, is required, as part of the condition of Salvation, are things so apparently just, and reasonable, as will admit of no colour of exception against them.

Let us but examine what those things are, which are required of us, to render us capable of Salvation, and judge, Which of them, we could wish with any face of reason to have been abated. Would we be saved by Christ without believing in him? without acknowledging him for a Saviour? without any dependence upon him? Would we have the Son of God to be sent from Heaven, on purpose to preach the Gospel of Salvation to us, and our selves not bound to believe on him? Or would we be bound to believe his Doctrine to be the Will of God, but not be obliged to practise it? Would we believe in him for a *Saviour*, and have liberty to reject him as a *Lord*? Would we, that he should have nothing to do to exact any service or obedience from us, that hath bought us with the price of his own blood? Is it reasonable to accept his Promises, and refuse his Precepts? Or, would we have a pardon for all our sins past without the condition of Repentance; that is, with a licence, or dispensation to  
continue

Continue in them still, if we please? Would we be happy but not holy? Would we be Devils in this world, and Angels in the next? serve the Devill, the professed enemy of God, and our own Souls, whiles we are here on Earth; and yet expect to have communion with the most pure and holy God, hereafter in Heaven? Can we contrive a way, How light and darkness, righteousness, and unrighteousness, should have fellowship one with an other? Would we have God to be reconciled to us in the free pardon of all our offences, and we not reconciled to him, but still be allowed to live in a course of rebellion against him? Would we enjoy his favour, and love, and not be bound to love him? or would we be acknowledged to be true lovers of God, without any respect to his commandments? Would we enjoy the grace of adoption, the blessing of sons, and the inheritance of the Kingdom, with a despenfation for the duty of filial obedience? If these terms be so unreasonable, as no man can have impudence enough to own the desire of them; What objection can we have against any of the conditions of Salvation? which consist in no harder matters, than those which our own Reason is forced to acknowledg so just, and indispensable, that, if we had been called to counsel about them, and had had our negative vote in the passing of them; or, if we had been left to our selves, to have set down our own terms, for our Justification, and Salvation; we could never have set them lower, than they are set in the Covenant of the Gospel.

The fourth Motive to the utmost of diligence

to be used in this work, is to be drawn from the difficultie of performing it. If we have a design to work out a business of much difficulty, is there not a great necessity we should attend it with proportionable diligence? Most true it is, in respect of the equity, and reasonableness of this work (above declared) there is indeed nothing in it that is hard, considered in it self; which is enough to verifie the words of our Saviour, *My yoke is easie*

*and my burthen is light*; as well as  
 Matth. 11. 30. those of his Apostle, *His command-*  
 i Joh. 5. 3. *ments are not grievous*. Christ's yoke

is not like that of a cruel or hard Master, nor his burthen like that of a tyrannical Lord: His commandments are no harder than such as become the most gracious and mercifull Father: so farre is he from requiring any thing of us, which is either impossible or unreasonable.

Certainly it imports notorious repugnancy to the name and notion of the Gospel; if not blasphemie of the Divine Goodness, therein proclaimed, to say, or imagin that God should abuse mankind, with pretences of such infinite grace, and mercy, promised under such conditions, as we are in no capacity to perform: as having neither any sufficiency thereunto of our selves, nor any ground of expecting it from him, who only is able to afford it. If it be the Will and command of God (as without doubt it is) that every one to whom the promise of Salvation is made known, by the Gospel should (not only believe the general truth of it, but also) make particular application of it to his own comfort; (else how is it a Gospel, or Glad tidings?) certainly that very command  
 (without



(without any new promise) implies a just warrant of confidence in him that gives it, to supply us with a sufficiency of ability to perform the conditions of his promise, if, being willing to undertake them, and sensible of our own insufficiency, we shall sincerely seek this ability from him. But (to balk all matter of Dispute) it is without controversie, that such persons, are as the proper objects of this exhortation (that is, such as have, by the grace of God, already begun this work) have as sure promises of sufficient grace to go through withall, as they have of the Reward of it, being once finished: The promises before mentioned (by way of interpretation of the words after my Text) are indeed sufficient to secure us from any insuperable difficulty in this work. But do not therefore infer that there is none; but rather the contrary; Because, if there were no difficulty, we should need no such security for our assistance to overcome it.

But of the Difficulties which are to be expected, and incountred, in the pursuance of this work; we are sufficiently advertised, as well by Scripture; as by our own sensible and continual Experience, *Strive to enter in at the strait gate:* Luk. 13. 24: (saith our Saviour) *For many, I say unto you, will seek (he doth not say strive) to enter in, and shall not be able;* And (in another Evangelist) *Strait is the gate and narrow is the way: which leadeth unto life,* Mat. 7. 14: *and few there be that find it.* In which words there are no less than three severall Intimations of the difficultie of entering into life eternal. The

ἀγωνίζεσθαι.

first is in the word \* *Strive*, the second, in the Epithets of the Gate, and the Way; *Strait and Narrow*; the third, in the paucity of them that enter, and the ill success of many that seek so to do. *Few there be that find it, and many shall seek to enter, and shall not be able*: The word *Strive* in the Original, is borrowed from the Olympick games, wherein the parties contending for the victorie, were stoutly opposed, and therefore ingaged to put forth the utmost of their strength. And with the same Allusion, the Christian Course is by Saint Paul, compared to three several kinds of those Games, viz. 1. to

δρόμος.

πυγμῆς.

παλῆς.

Running; 2. to Figbring, (or cuffing with the fist); and 3. *Wrestling*:

1 Cor. 9. 24. 26. *Know ye; not that they that run in a Race, run all, but*

*one obtaineth the Prize? So run that ye may obtain.*

ἐν τῷ πολεμῶ.

*I therefore so run, not as uncertainly.*

ὑποπᾶζω μὲ

τὸ σῶμα.

ὅτι οὐκ ἔστιν ἡμῖν

ἡ πάλαι πρὸς

αἰμα, καὶ

σαρκας &amp;c.

Ἀγωνίζε

τιν καλὸν

ἀγῶνα τῆς

πίστεως.

*So fight I, not as one that beateth the*

*air. But I keep under my body, and*

*bring it into subjection, lest that by any*

*means, when I have preached to others*

*I my self should be a Castaway. And*

*Ephes. 6. 12. For we wrestle not against*

*flesh, and bloud, but against Principa-*

*lities, against Powers &c. 1 Tim.*

*6. 12. Fight the good fight of*

*Faith.*

Christianity is a *Warfare*, and *Fight*, against spi-

rituall adversaries within, and without. Within,

against *fleshy lusts* which warre against the Soul:

1 Pet. 2. 11, Jam. 4. 1. Without, against *Prin-*

*cialities and Powers, against the Rulers of the dark-*

*ness*

ness of this world, against spirituall wickedness ( or wicked Spirits ) in high places , Ephes. 6. 12. All this matter of Combate, Strife, Wrestling, is supposed in that repeated promise of the heavenly Reward to him only that overcometh, Rev. 2. 11. 17. &c. And ( to quote no more Texts in so evident a matter ) whosoever understands what this work is, cannot be ignorant of the difficultie thereof , Wherein so many strong lusts of the flesh, are to be mortified, the Old man to be crucified, Self to be denied, the Cross to be taken up : So many duties to God, Our selves, and our Neighbours, to be diligently performed. An infinite number of temptations, impediments, and snares, must be overcome: even as many as can be raised, or laid, by the wit and malice of the De- vell, by all the variety of worldly things, both good, and bad, that may be desired, or feared, to the prejudice of this designe; and by all the men that we converse with in the world ; The evil examples, inticements, discouragements, and seducement of bad men; The errors, infirmities and scandalous miscarriages of good men. There is scarce any person or thing in the world that we can have to do withall, but may minister some kind of temptation to divert us from the strictness of a holy life. But to all those difficulties that can be created to us from without, the greatest addition is given by our Selves, from our own manifold imperfections, infirmities, corruptions, and carnal dispositions, comprehended under the general name of the flesh. *For the Flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do*

*the thing that ye would.* Gal. 5. 17. By all which considerations, it is abundantly evident, that this saving work is full of difficultie, and therefore not to be finished without great diligence.

Neither ought it to be a wonder that such an immense reward, as that of an eternal felicity, should be charged with so much difficultie, as is enough to exercise the best of our diligence: it being Proverbially true amongst men, that all excellent things are difficult to obtain; and if they were not so, they would be of no such esteem. A cheap and easie Victory gives not so much joy, as a difficult one. So undoubtedly the difficulties that we meet withall in the way of Salvation (being overcome by the Grace of God) will much advance the joy of that victory, and render us capable of greater degrees of glory than otherwise we should be: That glory, as it is promised in Scripture, being to be dispensed by way of reward, will bear proportion to the labour, and difficultie of the work, not as meritorious in a strict sense, but as the effect and exercise of Divine grace: For, glory is the Crown of grace, not as that signifies a gift, habit, or infused quality, but as it works, or is exercised in us, by the co-operation of our own wills, effectually assisted thereby: Hence it is that both Scripture, and Catholick sense of the Church, doth attribute a special eminent degree of glory to *Martyrs* above other ordinary Saints. I say, ordinary Saints, conceiving there will be as great a distinction of Saints, as Scripture intimates there is of Angels. As in the Catholick Church here be-

\* *ἐν ἁγίοις.*  
Act. 17. 11.

low, there is a *plebs*, or *vulgus*; a popu-  
lacy, and a *Nobles*; Some \* more  
noble



noble than others in the perfection of holiness. Some *Heroes*, such as *Enoch*, and *Elias*, *Abraham* and *David*; *Peter* and *Paul*, and their colleagues So will it be in the Kingdom of Heaven; *One Starre will differ from anothr in glory* And though Infants and Idcots (baptized especially) will be saved, yet it is not probable that their glory will be equal to that of other Saints, who had less of Innocency, but more of vertue in their Lives. And upon this account, it is justly desirable that Infants Baptized may live to adult years (though thereby they cannot but incurre some hazard of that salvation, whereof they were for that state secured by their Baptism, as including the whole of the condition, or qualification required in them) not only that they may glorifie God here (which is the end of our Being and therefore ought to be desired); but also that themselves may be qualified for a further degree of glory, than their baptismal grace, never proved or exercised, can be concluded to give them.

Upon the same reason, I suppose it not to be the interest of Christians, to desire to get to Heaven with the least difficultie that may be: Not only, because thereby we shall glorifie God so much the lesse by how much the less the exercise and trial of our love, and obedience, shall be: But also, because by that means also, the state, and degree of our future glory and happinefs, may be abated, and that (for ought we know) to all eternity. This consideration may afford great encouragement, and consolation to Christians, against the special and extraordinary difficulties that they may meet withall in the way of Salvation above others: Namely

that all their *labour of love* will be undoubtedly considered, in the free and bountifull reward.

But now against all the difficulties, and impediments that are to be mett with in this great work, we have also this further comfort and encouragement, *viz.* That as we have many sorts of temptations, many lets, impediments, and difficulties to passe through in this business; so have we as many (and indeed more variety of) helps, aids, succours, assistances, and encouragements, towards our inabling to go through withall. The means of grace are more various, and more potent than the motives to sin: For in opposition to the three generall principles and causes of temptation, the Flesh, the World, and the Devil, we have more than so many counterforces, strengths, auxiliaries, and motives, to withstand those temptations.

As for instance, to incounter the Flesh, and corrupt nature, every Christian hath the promised assistance of the Spirit and grace of God, *For the spirit lusteth against the flesh.* Besides to oppose the inordinate lust of carnal affections, and passions, every man hath the faculties of Reason, and Conscience; which if they be not rejected, or neglected, will do him some service in this spiritual warre.

Against the temptations of the World, that is, of the things of the World, good or evil, by way of desire or fear; a man hath (if he believes the Scripture,) first, the same kind of things of both sorts, to confront his temptations, in the Promises of Blessings in this Life, to him that, denying ungodliness, and worldly lusts, will live soberly,  
righteously

righteously, and godly, in this present World, (For Godliness hath the promise of this Life,) and in the Threatnings of all sorts of Punishments in this World to him that doth not so. And secondly, he hath, besides this, the things of an other World, both good and evil, to desire and fear, infinitely greater than any thing, wherewith he is liable to be tempted in this World.

Then, against temptations from the men of the World of all sorts, we have also the Exhortations, Counsels, Admonitions, and Examples of good men, together with the Prayers of the whole Church, to strengthen our patience, excite and encourage our affections and indeavours to constancy in a holy life: Besides the examples of punishments upon bad men.

Against the evil Spirit, we have the good Spirit of God, which is infinitely stronger. Against the Devil and all wicked Spirits, we have the ministry of good Angels, who cannot be supposed to have less power and will to assist and further us unto all well doing, than the Devils have to hinder us, or tempt us to evil. The opinion of an \* Angel-keeper allotted to every good man, is more received, and more probable, than that of the evil *Genius*, or the \* tempting Angel. And if neither be certain, as to the particularity, yet the common assistance of the one, is as credible as the opposition of the other sort of Spirits. But that which gives us the most certain advantage, is, the promised assistance of God himself, by his all-sufficient grace, if we will seek, embrace, and improve it. The Father is our gra-

\* *Angelus.*  
\* *Custos.*

\* *Et tentans.*

cious Father, ready to hear and help us, knows our weakness, and how to deliver us from, or out of, temptation. The Lord Jesus Christ, the Son,

John 16. 33. hath overcome both World and Devil, not for himself only, but for us;

having merited for us a sufficiency of Grace to do the like. As our Head, and King, he is able, and willing to assist us against all temptation, and to furnish us with all grace for grace.

John 1. 16. *The Seed of the Woman shall bruise the*

Gen. 3. 15. *Serpents Head. And, The holy Spirit, abideth in us ( if we be true Christians ) to work in us to will and to do, what ever is required at our hands.*

Besides all these, we have the *Holy Word of God* to teach us our Duty by way of instruction, and to excite us to the performance thereof by rich and precious promises, and to deter us from sin by severe threatnings : And special Promises we have too, in the same *Word*, ( if we will take any care to observe the implicate conditions of them in our own indeavours ) ; That *Sin shall not*

Rom. 6. 14. *have dominion over us ; That God will*

Rom. 16. 20. *beat down Satan under our feet ; That he will not suffer us to be tempted, above that we are able, but will with the temptation,*

1 Cor. 10. 13. *make way for our escape : that we may be able to bear it.* All these things

considered, and compared, it is evident that those that are with us are more, and stronger, than those that are against us. Our aids, and our Counterforces against temptations are stronger, than all our Enemies; which abundantly clears the Justice and Goodness of God, in permitting, and ordering



ing all the temptations which we meet withall in this World: And leaves us without excuse from any of them: Affording us a sufficient encouragement to the work we have to do.

5. A fifth Motive to the prosecution of this Work with fear and trembling, is to be drawn from the shortness, and uncertainty of the time, wherein it is to be wrought out, which we all know is indispensably limited to the term of this life: And therefore, that which our Saviour saith concerning himself (*Jo. 9. 4. I must work the Works of him that sent me, while it is Day: the Night cometh, when no man can work,*) doth as much concern every one of us to consider; and something more, in respect that he knew the length of his Day, and the certain Hour of the Night's approaching, which is impossible for us to do. We are sure, *There is no Work nor Invention in the Grave*, whither we are going; and how near, we may be to the brink of that, we cannot learn without a Revelation; which no man in his Wits, will expect. They are in a sad condition then, that have all this work to do, when they know not whether they shall have an hour to dispatch it in; but they in a sadder, that will still deferr it. Certainly, there is no instance of presumption in the World, that can parallel the desperate folly of this dilatoriness in a Business of such infinite Concernment.

And because I know, it is not in the power of words to express the madness of this practise; I shall not make any further attempt to such a purpose. But, instead of a weak declamation against such a folly as is above all measures of rhetorical aggravation, I shall only (in compassion to the Souls

Souls of men ) propound, to them that may be perswaded to weigh them, a few serious Considerations.

First, that although we be fully assured, by our Saviour's Parable, that he that comes in at the eleventh hour, may possibly find time enough, to finish this Work: yet that (for ought Mat. 20. 6, 12, any man can know) that hour may be already past with him; yea, and the very twelfth may not want many minutes of being spent already; with which the day of Salvation must necessarily expire; and to recover any minute of it, will be as impossible, as to recall Yesterday.

Secondly, It is worth the inquiry, Whether those persons that came in, and were accepted, at the eleventh hour, had ever been called before, and refused to obey: For if they had not, or it cannot appear that they had, their Example is vastly different from the Case of such, as have perhaps been called every hour of the day, and have always refused, with a pertinacious wilfulness, presumptuously deferring their obedience to the last. And though the negative of their former Calling, cannot be fully proved, yet there is a strong presumption for it, from their own words, if they signifie any thing in the Parable, Matth. 20. 6, 7. *And about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us:* What these words should mean, is scarce accountable, if they do not signifie that that was the first time they had been called to work.

And for the Thief upon the Cross, who came  
not

not in, till the end of the twelfth hour, and yet had the priviledge of accompanying his Saviour, the same day, into the Heavenly Paradise; it is no less uncertain, whether ever he met with Christ before, or had heard so much of him, as could rationally oblige his Faith. Besides, there were so many singularities of Circumstance in his Case, (impossible to be found in any other) as, being considered by one that is not willing to deceive his own Soul, can afford no more than a bare Remedy against absolute Despair at the last Moment.

It is doubtless, a very rational truth, that one heroical act of Vertue, may have a just Equivalency to a multitude of ordinary ones. And the service of a quarter of an hour, may possibly, by it's degrees of intension in the zeal, as well as by the extraordinary matter of it, be as considerable as that of many years: Such perhaps is that of a sudden, free, and zealous Martyrdom; whereof there is some store of Examples in Ecclesiastical Story. And whether the acknowledgement of Christ, with so full and free Confession of Faith in him, by one that had been so much a Stranger to him, at such a time, when the Faith of all men, was so much discouraged, and that of his own Disciples, so much shaken; was not equivalent to that of any Martyr, is a reasonable Problem: That is, Whether upon all due considerations, it were not as great a Faith to believe in a dying Saviour, as it can be to die for a living one. It seems to me a very evident truth, that the strength of this man's Faith did exceed that of any person living in the World, except the Blessed Mother's

Mother's. True it is, the Heathen Centurion, and some others, that were with him, did make a verbal profession of a like Faith in him, when they said, *Truly, this was the Son of God*: Matth. 27. 54. But it is observable, that that perswasion was raised in them, only by the sight of the many Miracles, and Prodigies which followed his death, which the Thief lived not to see. Besides (to dismiss this Example with one Consideration more, from the Circumstance of the time when it happened) for any wilful impenitent Sinner to presume of Pardon at last, notwithstanding his present delays, by the encouragement of this singular Example, hath apparently no more of reason in it, than it would be in a common Malefactor to adventure upon Capital Crimes, upon the hope of a general Pardon, by the Example of such a thing once granted by his Prince, at his Coronation.

A second Consideration against the delay of this Work, is to be drawn from the multitude of Examples of such as (by unexpected Circumstances in their Death) have been prevented of all possibilities of doing any thing towards it: by reason of suddenness either of Death, or (which makes the Case perfectly equal) of the loss of Understanding. Were the Examples of such a fatal preſſion, as rare and singular, as that of the dying Thief's effectual Conversion; yet, considering the infinite moment of it's Consequence, they should in reason be far greater Motives of Fear, and Caution, against Delay, than that can be of Hope or Encouragement in it. But this Consideration is much to be advanced by the innumerable contingencies, and possibilities, that may



may cause such an absolute prevention: or at least may shorten, and determine that remainder of time that a sinner can hope to have, to work out his salvation. Certain it is, that every man's glass is turn'd for his Life, but what the Content of it is, is impossible to know: Whiles every man knows that the contingencies of it s being broken, or suddenly exhausted, are more than the number of Sands in the biggest Glass that is: To go about to collect the number of Casualties by which the life of man hath been cut off, were an endless business: and yet so far short of the possibilities by which it may be, as is not imaginable.

A third Consideration against delay in this Work, may be this: That seeing nothing doth provoke the wrath of God so much as presumption in Sin, it is justly to be conceived that the measure, and continuance of such presumption is the most probable thing that can be, to determine the extent of God's patience, and to move him to give up a sinner to such a penal, invincible hardness of heart, as will make it impossible for him to repent. We read of God's hardening the heart of *Pharaoh*, after he had so stubbornly hardened himself, against all the admonitions that had been given him by the mouth, and hand of *Moses*. Now God's hardening *Pharaoh's* heart, doth undoubtedly signify the withdrawing of that Grace which was necessary for his Conversion, which left him under a necessity of perdition. And this punishment (the severest that a man is capable of, out of Hell,) is therefore justly to be feared by him that wilfully delays his Repentance; because so to do, is an extreme presumption; And though it be possible  
for

for such a person, ( notwithstanding this provocation ) to obtain Grace, not only sufficient, but effectual to Salvation; yet no person is more unlikely so to do. Such persons have least reason to hope for that Grace, and most cause to fear the privation of it.

Every man that believes any thing in the matter of Religion, must needs be convinc'd that he owes his whole Life to the service of God. Now for him that cannot but acknowledge, he owes all his time to God's service, and hath already wasted the greatest part of it, in following his own lusts, and in a course of rebellion against God, still to withhold, deliberately, and presumptuously, that unknown part of it, which remains; is such a degree of wickedness as, though God may pardon, no man can tell, Whether he will or no. And though we are assured he will accept the Work of his own Grace whensoever it takes effect; yet we have little reason to hope he will afford that Grace, to such as desire not to partake of it, till it cannot be serviceable to him: let this then be the fifth Argument or Motive, to stir up Christians to the diligent pursuit of this Work; The shortness of the time that we have to finish it in, together with the extreme hazard of delaying it.

6. I shall add but one Argument more, which is to be drawn from the infinite love and mercy of God, which he hath shewed in this Design of our Salvation, contrived and procured by the Incarnation of his Eternal Son; and effected by the shedding of his most precious Blood, *Who gave himself for us, to redeem us from all Iniquity, and to purify to himself a peculiar People, zealous of*

*good*

s provo-  
ent, but  
more un-  
reason to  
the pri-

the matter  
at he owes  
Now for  
owes all  
ly wasted  
own lusts,  
, still to  
ully, that  
is such a  
y pardon,  
no. And  
Work of  
t; yet we  
ord that  
of it, till  
s then be  
up Chri-  
ork; The  
ish it in,  
ying it.

re, which  
d mercy of  
Design of  
d by the  
d effected  
oud, *Who*  
all Iniquity  
zealous of  
good

good Works. For we know, that we are not redeemed with corruptible things, as Silver and Gold, from our vain Conversation, but with the precious Blood of Christ. And shall we now neglect that great Salvation, that infinite Grace, that cost so dear the procuring? Ought we not to estimate the Worth and excellency of this end, by the means, whereby it was effected? Will any wise Agent bestow more Cost upon a thing than it is worth? The infinite worth of the Means, used by so wise a Contriver, doth fully confirm the excellency of the End: which in it self doth so much transcend the hopes of such poor Mortal Creatures. The height and dignity of that *far more exceeding eternal weight of Glory*, the Felicity of that State, together with the Immutability thereof, is rendred credible, by the Means whereby it was purchased. For, had it not been a glorious and immutable thing, surely God would never have designed to bring it about by such an Infinite Project: And though God needs not the glory of our Salvation, no more than he doth that of our present Service; yet how much he values both, is to be estimated by the Price that was given for it, Now then, to despise or neglect this End, that was procured by such a costly Means, how hainous a Sin must it needs be, *To tread under foot the Blood of the Son of God!*

I shall conclude my Discourse, with some special Directions how to prosecute this Work with the best advantage.

1. Because (as we read in the following verse) *It is God that worketh in us to will, and to do, of his good pleasure*, it behoves us to pray earnestly, frequently, and constantly, for the effectual assistance of

of his grace. That Godly fear and trembling which the Text requires, serves to drive us to God, in the humble sense of our own danger, and impotency: And we have a promise that, *Whosoever shall call upon the name of the Lord shall be saved*. Rom. 10. 13, Not that this is all that is required to Salvation, but that he that doth so, shall not want any assistance of Gods grace necessary to Salvation. And that *he will give the holy Spirit to them that aske it*, Luk 11. 13. Alwaies supposed that, we aske aright, with sincere, and earnest desire to receive and improve the gift, which requires, that we be carefull, not to receive the grace of God in vain, not to resist or quench the spirit: as is usually done by many that daily pray for his grace in a formal and hypocritical manner. The successe of our prayers, depends upon the sincerity of our desires which is only verified by our diligent endeavors to obtain the things we pray for.

Secondly, Because the Word of God, and especially the Gospel is *the power of God unto Salvation, able to save our soules, to make us wise unto Salvation*, it concerns us to attend diligently to the reading, hearing, and meditating of this Divine Word. and that not only because it affords unto us direction how to attain this end, by informing us concerning the conditions thereof; but also because it is a powerfull mean to work them in us. The holy Spirit, by which God worketh in us both to Will and to do, breathes in the Word and is ordinarily conveyed thereby, into the soules of men.

Thirdly, Because, although this work cannot be done for us by any other persons, yet it may be promoted



promoted by their assistance, we have great reason to desire the assistance of Christian brethren, by their charitable admonitions, counsel, conference, and prayers. And this help is most desirable from them that are best qualified to afford it; and therefore, especially from our spirituall Pastors and Teachers: without neglect of faithful brethren. It is Saint James his advice, *Confess your sins one to another, and pray one for another, the effectual prayer of a righteous man availeth much.* Jam. 5 16. When men are to work out some temporall interest, to save themselves from danger, or to obtain any preferment, they will desire the assistance of others, especially such as are most able to further them in it: And have we not as much, and a great deal more reason to do so, in this spiritual design?

Fourthly, It behooves us to take great heed (not only of all such things as do directly oppose this work, as being contrary to it, such are all sinful practices and customes, but also) of all hindrances, and divertisements from it. Such as are found in the world: The men of the world, and the things of the world.

First, The men of the world, by their vain company, evil example, and otherwayes, are great impediments to the serious prosecution of this work. And therefore it behooves Christians, to have as little familiarity with them as they may. *Depart from me (saith David) for I will keep the commandments of my God:* it is not an easie thing to keep the commandements of God in the company of evil doers: *I have not sate with*

vain persons: (saith he again) neither will I go in with dissemblers; I have hated the congregation of evil doers, and will not sit with the wicked. As we shall have none of their company in Heaven, so neither should we desire or delight in it on Earth, because it hinders us in our way to Heaven.

Secondly, The things of the World are very great incumbrances, and lets in this holy work: The profits, Pleasures, and Preferments of this world, though innocent in themselves, yet do very much divert men from the pursuit of true holiness, and happiness. *They that will be rich* (saith Saint Paul) *fall into temptation, and a snare,*

*and into many foolish and hurtful lusts,*  
1 Tim. 6. 9. *which drown men in destruction and*

2 Tim. 2. 4. *perdition. No man that warreth, intangleth himself with the affairs of this*

*life, that he may please him, who hath chosen him to be a soldier.* Take heed of being too solicitous for thy portion in this world, lest that prove to be all that thou shalt have; The generality of men lose all the treasures, joys, and glories of Heaven, by being too covetous of the supposed lawfull riches, pleasures, and honours of this world. Remember the words of our Saviour: how hard a thing it is (though not impossible) for a rich man to enter into the Kingdome of Heaven. If thou wouldest be sure to save thy soul, *Love not the world, nor the things of the world,* 1 Job. 2. 15. If thou wouldest once be happy indeed, content thy self here in this world with the hopes of it in an other life; and doe not seek to anticipate it in the enjoyments of this world.

Fifthly, Examine thy self often and seriously, whether this work be truly begun, and how it goes forward ; It is the exhortation of the Apostle; *Examine your selves whether ye be in the faith, prove your own selves,* 1 Cor 13. 5. It behooveth Christians to put the question to themselves, whether they be in the right Faith, whether they be true believers or no : whether they be duly qualified for this Salvation, according to the conditions declared in the promises : Do I indeed believe in the Lord Jesus with an unfained Faith, ? How is this Faith perfected or verified by my works ? Have I truly repented, and brought forth fruits worthy of repentance ? Do I live after the flesh or after the spirit, ? Is it my study and diligent indeavour to cleanse my self from all filthiness of flesh and spirit, and to perfect holiness in the fear of God ? Am I in the right way to Heaven or no ? This practice of self examination, is so much the more necessary, as it is easie to be deceived in a mans pretended title to this salvation : multitude of persons are deceived, and wil finally perish, that make account to be saved, and do not suspect their own condition. This is certainly the case of most men. For, almost all men do hope to be saved ; and yet our Saviour tells us, that the gate is so narrow, and the way so straight, that they are but few that will find it. How much then doth it concern us, *To work out our Salvation with fear and trembling,* to be exact and curious in this business, and to take heed of flattering our selves with vain hopes, and false grounds ?

6. Lastly, To secure this work, let us remember

and observe carefully the precept of our Saviour  
 and his Apostles: *Take heed; watch;  
 Mat. 13. 13. and pray. Watch ye, stand fast in the  
 1 Cor. 16. 13. faith: Be sober, be vigilant; because your  
 1 Pet. 5. 8. adversary the devil, as a roaring Lion,  
 1 Thes. 5. 6. walketh about seeking whom he may de-  
 vour. Let us not sleep as do others, but  
 let us watch and be sober.* Take heed  
 of spiritual sloth, and that thou fall not asleep in sin,  
 and security. Remember the parable of the foolish  
 Virgins, that slept away their opportunity of meet-  
 ing their Lord, and were shut out of his company.  
 There is no general practice so usefull, and necessary  
 to the keeping of a good conscience, and the per-  
 fecting of holiness, as this of constant watchfulness  
 over our selves: The want whereof is the cause of  
 mens neglect of, and miscarriage in this work.

*THE END*



for m<sup>r</sup> Chapman at the  
Signe of Kinges head  
in Boshope gat street  
rit ganest the green  
Dragon next dore to  
Littell s<sup>r</sup> Sullins  
wth in the gat 34798<sup>o</sup>

R

In the west wood at the  
 shaw Cross. bairn  
 near Cross next  
 door to northwinderland  
 house h. d. b.

may Tom have 8 of his quarter

Elizabeth  
 Elizabeth  
 Elizabeth

of the 12  
 12  
 12

costedly costedly

Not 19.45.82  
 19.45.82  
 19.45.82

14

12

11

13

15